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BIOGRAPHY.

LIFE OF DAVID BRAINERD.

[*From Middleton's Biographia Evangelica.*]

THE excellent president Edwards wrote the life of this gracious man more at large, than it is compatible with the design of this work to follow. Though the whole be edifying, the concluding part is particularly so, and therefore it shall be submitted to the reader. We will only premise, that he was born in Connecticut, New-England, on the 20th of April, 1718, and died at Northampton, on the 9th of October, 1747, in the thirtieth year of his age.

When he was in his last sickness, his constitution being naturally weak and infirm, he was forewarned that he should not have many days, and that the course infinite wisdom had allotted him to run, though great, was but short. The thoughts of death, therefore, and eternity, were long familiar to his mind; an intimacy, which in the nearest views of both, left his soul cheerful and serene. It was in the beginning of September, 1747, that his frail tabernacle begun to fail him. A complication of disorders of the most obstinate nature presaged his speedy dissolution; a prospect that he never contemplated but with pleasure, sometimes even with rapture; saying often, "Oh the glorious time is now coming! I have longed to serve God perfectly; and now God will gratify these my desires. I long to be in heaven, praising and glorifying God with the holy angels: all my desire is to glorify God. My heart goes out to the burying place; it seems to me a desirable place; but, oh! to glorify God, that is above all!" The last sentence which he wrote in his diary, was

upon the 25th, and runs thus: "Oh, my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will. Oh come, Lord Jesus, come quickly! Amen." On Sunday the 27th, he said, "I was born on a sabbath day; I have reason to think I was new-born on a sabbath day; and I hope I shall die on this sabbath day. I shall look upon it as a favour, if it may be the will of God that it should be so. I long for the time. Oh! why is his chariot so long in coming? Why tarry the wheels of his chariot?" Being afterwards asked how he did, "I am almost in eternity," he answered; "I long to be there. My work is done. I have done with all my friends. All the world is now nothing to me. Oh to be in heaven, to praise and glorify God with his holy angels!" He spoke much of his desires and hopes to see in heaven the prosperity of the church of Christ on earth; much of the importance of the work of ministers of the gospel, and prayer for the out-pouring of the spirit of God upon them to bless and make effectual their labours; and much of the spiritual prosperity of his own congregation of christian Indians in New-Jersey. In short, his whole conversation was the language of resignation, of trust, and of faith; full of goodly savour to all who heard it, and worthy to be transmitted to those who did not. In this happy frame he continued till the day before his death, when the pain of his body overpowered his reflection and reason. This was the comfort he administered to his friends who wept for, or lamented him: "We part but for a while; we shall spend a happy eternity together." One coming into the room with a Bible in her hand, he cried out, "O that dear book! that lovely book! I shall soon see it opened! the mysteries that are in it, and the mysteries of God's providence, will all be unfolded." On Thursday, October 6, he lay for a considerable time, as if he were dying; and was heard, at intervals, breaking out into such whispers as these: "He will come: He will not tarry. I shall soon be in glory: soon be with God and his angels." From this time his distress increased more and more; insomuch that he said, "It was another thing to die than people imagined;" explaining himself to mean, they were not aware of the bodily pain undergone before death. Yet all the while, as he could, his patience was great; the comforts and supports of grace were also great; and all of them continued unabating to the last, which was about six o'clock on Friday morning, October 9, 1747, the happy period when he joined the innumerable company of saints above, the general assembly and church of the first-born, God the judge of all, the spirits of just men made perfect, and Jesus

the Mediator of that new and better covenant, which had been all his rejoicing, and all his hope.

The following letter will exhibit the fervency and zeal with which Mr. BRAINERD usually addressed his friends in his epistolary communications.

The Forks of Delaware, July 31, 1744.

CERTAINLY the greatest, the noblest pleasure of intelligent creatures must result from their acquaintance with the blessed God, and with their own rational and immortal souls. And Oh, how divinely sweet and entertaining is it, to look into our own souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole souls longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily there are no hours pass away with so much divine pleasure, as those that are spent in communing with God and our own hearts. Oh, how sweet is a spirit of devotion, a spirit of seriousness and divine solemnity, a spirit of gospel simplicity, love, tenderness! Oh, how desirable, and how profitable to the christian life, is a spirit of holy watchfulness, and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a father and a friend; whom we then love and long to please, rather than to be happy ourselves, or at least we delight to derive our happiness from pleasing and glorifying him! Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures and holy christians. Oh, how vastly superior is the pleasure, peace, and satisfaction derived from these divine frames, to that which we (alas!) sometimes pursue in things impertinent and trifling! Our own bitter experience teaches us, that "in the midst of such laughter the heart is sorrowful," and there is no true satisfaction but in God. But, alas! how shall we obtain and retain this sweet spirit of religion and devotion! Let us follow the apostle's direction, Phil. ii. 12. and labour upon the encouragement he there mentions, ver. 13. for it is God only can afford us this favour; and he will be sought to, and it is fit we should wait upon him for so rich a mercy. Oh, may the God of all grace afford us the grace and influences of his divine Spirit; and help us that we may, from our hearts, esteem it our greatest liberty and happiness, that "whether we live, we may live to the Lord; or whether

we die, we may die to the Lord;" that in life and death we may be his!

I am in a very poor state of health; I think, scarce ever poorer; but, through divine goodness, I am not discontented under my weakness, and confinement to this wilderness: I bless God for this retirement: I never was more thankful for any thing, than I have been of late for the necessity I am under of self-denial in many respects: I love to be a pilgrim and stranger in this wilderness: it seems most fit for such a poor, ignorant, worthless, despised creature as I am. I would not change my present *mission* for any other business in the whole world. I may tell you freely, without vanity and ostentation, God has of late given me great freedom and fervency in prayer, when I have been so weak and feeble, that my nature seemed as if it would speedily dissolve. I feel as if my all was lost, and I was undone for this world, if the poor heathen may not be converted. I feel, in general, different from what I did when I saw you last; at least more *crucified* to all the enjoyments of life. It would be very refreshing to me, to see you here in this desert; especially in my weak disconsolate hours; but, I think, I could be content never to see you or any of my friends again in this world, if God would bless my labours to the conversion of the poor Indians.

I have much that I could willingly communicate to you, which I must omit, till Providence gives us leave to see each other. In the mean time I rest yours, &c.

DAVID BRAINERD.

RELIGIOUS AND MORAL DISCUSSIONS.

REGENERATION.

[*Concluded from page* 436.]

IT is with our mental, as with our bodily faculties; particularly in reference to the organs of sense. If the eye be distempered with jaundice, we cannot, by vision, discern the true colour of any object which may be presented to us. If the palate be disordered, we cannot, by tasting, distinguish the proper relish of any species of food. Some sensation, in both cases, we may have, either agreeable, or offensive, or perhaps wholly indifferent: but, whether the one or the other, it would not be the true sensation. And had this been the state of the palate or the eye, from our

birth, we could never have had the true knowledge and enjoyment of any objects of sight or of taste, in regard to their colour or relish respectively, unless the vitiating and impeding disease were by some means removed. It is, indeed, observable how often, in scripture, the depravity of men is represented in the light of a disease: "Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick; the whole heart is faint; from the sole of the foot even to the head, there is no soundness in it, but wounds and bruises, and putrifying sores." Isa. 1st. 5. 6. The Pharisees said on a certain occasion, "Why eateth your master with publicans and sinners? Jesus, hearing that, said: they that be whole need not a physician, but they that are sick." Matt. 9. 12. It is likewise remarkable, how often this supernatural intervention, in the cure of our spiritual maladies, is allusively specified by his miraculously curing all manner of diseases.

Agency of our own, in relation to the affair, there doubtless is. This, as hath been observed, is the wise appointment of Heaven; and, in a manner, preparatory to his own exclusive and effectual work. The work, as thus preparatory, lies, in a measure, within the sphere of our own capacity, while in our natural state. And, though the issue wholly depends on the sovereign interposition of special and superior grace, it is as incumbent on us to pursue it to the utmost of our honest and practical exertion, as it is on the husbandman "to break up his fallow ground," and sow his seed, though the growth and the increase of the crop be the result of an agency altogether foreign from any care and attention of his own.

This order of things I have often considered as beautifully exemplified in the part sometimes assigned to human agents, by whose appointed instrumentality, or in whose behalf, divine miracles were wrought: as Moses was directed to act several parts, seemingly instrumental, yet only, in certain respects, preparatory to the wonderful works of God in Egypt and in the wilderness: as Naaman was directed to wash seven times in Jordan, that his leprosy might be healed: and as the blind man in the gospel, after his eyes had been anointed, by our Saviour, with clay, made with spittle, was told to go and wash in the pool of Siloam for the recovery of his sight. Nevertheless, what God in all these cases performed, and what he performs in the renovation of the sinner, is a work entirely distinct from, wholly independent of, and infinitely superior to the efficiency of any thing which may be done by the creature.

In respect to the divine effect itself, or, more particularly, that new simple perception, as I have called it, which it involves, it is the principle and ground-work of all our true and saving knowledge of God, his laws, and his methods of grace, by Jesus Christ. It is that which gives the proper and peculiar character, form, and virtue, to all our communications, through whatever medium conveyed, of divine and spiritual objects. This is that species of intelligence, by which the things of the spirit of God, according to the apostle, as above quoted, are *spiritually discerned*, and by which, as he says in 1 Cor. 2. "He that is spiritual judgeth all things." The man, who is endowed with this perception, sees and knows, and contemplates the properties and characters of divinity in some competent measure at least, as they really are, and as, notwithstanding all his former speculations and views, he never saw them before. He is accordingly, with strict propriety, said to have been "called out of darkness into marvellous light;" as if introduced into a new world, where he finds himself surrounded with luminous wonders; a world, where all things are new, strange, and delightfully surprising; and it is no wonder, if now he should feel and act and live as a new creature.

This new perception is not, like many other modes of intelligence, merely speculative. It is a sensible, a heartfelt perception, and to this it is particularly owing that his sensibilities or affections, in reference to the things of God, are so very different from what they heretofore were. Although the glorious and amiable characters of God are alike exposed in his word and in his works, to the inspection of all, there must yet be something more, and that of high import, in the conceptions of them, than what is common to the unrenewed mind, to render them truly acceptable and pleasing. Extensive is the knowledge of God acquired by many, who have no superior delight in the proper and ultimate object of their knowledge; with the advantage of better natural abilities, of more liberal education, and other circumstances, they may be capable of making larger discoveries, and more evident deductions concerning the works and attributes of God, than some persons of very sincere and highly improved piety: yet these persons of piety know what those others do not know; they know also what is most necessary to be known; and what they do know, they know better, and with a more excellent sort of knowledge. Nor is this to be doubted or wondered at. We daily see it exemplified by similar appearances in the concerns of common life. Men may have the same representation of the same things; yet, by reason of their different tastes, and conse-

quent modes and habits of thinking, they may not embrace, in their minds, the same conceptions of the object. To these it may appear all beauteous, or interesting and great, whilst to those others it may be without comeliness or form, a matter of mere indifference, if not of contempt. Many are the things, moreover, which, in respect to some qualities of them, are incapable of description, but, of which we have, in that very particular, answerably to the state of the sentient faculty, a most distinct and certain perception. Such are those, in which consists the beauty or deformity of the objects of sight; and such are the different relishes of the things we taste. No words will express these many peculiarities. So, in the present case, there is certainly something belonging to the things of God, besides the bare truth of the notions formed about them, which is more clearly and sensibly discerned by a divinely enlightened soul, than by one who has not been thus favoured. To such an one they appear not only true in themselves and in relation to all other materials of knowledge, but, at the same time, they are perceived to be supremely important, interesting, amiable, and delightful; as comprehending in their nature the peculiar qualities of divine excellence and glory. And to such a height at times, in the heart of the pious, do these contemplations arise, as to affect them with delight inexpressible, and even, on some occasions, to transport and to ravish them, as it were, out of themselves.

There must have been something of this kind, which occasioned the following impassioned exclamation of the Psalmist; something besides the mere truth of the propositions into which it may be resolved: "Who is like unto thee, O Lord, among the gods! Who is like unto thee, glorious in holiness!" and that of the apostle: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" And not only where the sacred writers thus in the way of exclamation express the high-toned and holy sensibility of their hearts, but, likewise, when they relate, as simple facts, the operations of the wisdom, the power, the grace, and the love of God. Such is that interesting and glorious declaration of our Saviour to Nicodemus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Such is that also of the apostle: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief;" and many others of like import, too numerous to be quoted.

These perceptions, likewise, thus divinely communicated, I must here be allowed to observe, are not only more clear, distinct, and appropriate, than common light, or the notions which men, in their unrenewed state, may have respecting the same objects; but they are, at the same time, more powerfully convincing. Added to the means of faith, which the person informed with them may be supposed to have had before, they produce even an assurance of the same things; such an assurance as renders them efficacious to proper, holy, and salutary purposes. It consists not with the nature and derivation of perceptions of this kind to be uncertain and fallacious. According to an established law of the great author of nature, they are, other things being equal, the real and true representations in the mind of the objects whose occurrence is the cause or occasion of them. When, for instance, I see this paper on which I am writing, I perceive its colour to be white; my perception is true, and I cannot doubt of its truth. When I take sugar in my mouth, I perceive it to be sweet; my perception is true; and I cannot doubt of its truth. So, when, on reading, hearing, or contemplating the word of the gospel, I perceive, through the medium of its informations, the qualities of divine power, purity, goodness, and grace, my perception is true; it is the proper and real impression or notion of the objects presented; the impression or notion answers to the object as wax to the seal; and I cannot doubt of its truth. On our perceptions, indeed, of these amiable and glorious qualities of divine objects presented to us through the medium of the truths of the word, principally depends our certain conviction of their real and specific divinity. Having this perception, we have a decided evidence, that they are the very truths of God; and this, because we see God in them; or, which amounts to the same, we see in them the peculiar distinguishing beauty and glory of the Lord. Accordingly, with the apostles, "we believe and are saved." No wonder that Peter should thus say of the christian converts to whom he wrote, that, "believing, they rejoiced with joy unspeakable, and full of glory."

And as they to whom these discoveries are in some degree afforded, perceive them to be so highly excellent and desirable, so their continual cravings are still for more. Having tasted "how gracious the Lord is," how precious and salutary the provisions of his truth and love, "as new-born babes they desire" continual supplies of "the sincere milk of the word that they may grow thereby." They hereby come to know God *with savour*, as it is expressed. And they sensibly discern the difference

between their former dry and spiritless notions of God and heavenly things, and the profitable and refreshing conceptions they now enjoy. Now, in some measure, they can see and feel the reason, why the apostle should speak in such rapture of "the excellency of the knowledge of Christ Jesus his Lord;" and why, with such exultation, he should give thanks for "the manifestation of the *savour of his knowledge*." Strange as, to some, these words may seem, *they* can discern good sense in them; since, in themselves, they have so quick, so distinct, and heart-pleasing perceptions of the fragrancy of the truth there referred to. It is to them a refreshing, vital, quickening perfume. It is "the savour of life unto life." It is life in itself; and is life to them.

In the conclusion, I beg leave only to suggest, that, whatever may be the ostensible objections of those who do not approve of the doctrine of regeneration (I mean in its proper scriptural statement) it is to be feared that, with too many, they principally arise, either from a want of relish for that spiritual knowledge, spiritual experience, and spiritual service, which is implied in the regenerated life; or from a dislike to the humiliating tendency and import of the doctrine; or, as is most probable, from both. With respect to the latter: While insensible of the extent of their depravity and moral insufficiency, men are as much disposed to depend, for the change in question, on their efforts of amendment, as, while ignorant of the worthlessness of their obedient deeds, to rest their hopes of heaven on the ground of their imaginary merit. In our religious aims and endeavours, of whatever kind, we have no greater foes to combat, than our natural vanity and pride. It is a truth, however, that, if we are saved at all, our salvation, according to the gospel, will be effected in such a way, as that it shall appear to be wholly of grace; and God in Christ will have all the glory.

SELECTIONS.

Extracts from Mr. Ward's Journal; taken from the Periodical Accounts of the Baptist Missionary Society, No. 15.

Jan. 3d, 1804. Sheetaram and Koobeer returned home this day. From actual inquiry at all the villages and towns for thirty miles round Calcutta, it appears that no less than four hundred and thirty-eight widows have been burnt with their husbands in this circuit, during the last year.

January 9th. To-day, brother Chamberlain, Felix, Krishno, Bhoyerub, set off to Saugur-island, a place of great resort among the Hindoos at this time, till last year, (when the government very wisely interfered) *many threw their children to the crocodiles and alligators, as an act of holiness!* For a person to walk in, and drown himself here, is considered as the highest degree of holiness, and as securing immediate heaven. *Gonga* is the word for Ganges, and *Saugur* for the sea, and here the Ganges and the sea kiss each other; hence the name Gonga-Saugur. Therefore all these benefits are to be obtained by bathing, or by drowning yourself, or your children, at this place! While I was among our Bengalee brethren yesterday, I was struck with the thought of this journey. I hope our brethren will be able to communicate the news of Christ's incarnation and death to multitudes, who will, on returning to their homes, carry it far beyond the bounds of Bengal.

January 29th. Krishno delivered his first sermon this evening at our house. It was the best gospel sermon I ever heard in Bengalee.

February 5th. Lord's day. Brother Marshman preached at home in English: I was among the brethren: Felix catechised at the Bengalee school. In the afternoon we joined three services. 1st. We had a prayer meeting on account of brother Chamberlain's journey to Dinagepore, and of his beginning a new missionary station; also on account of Krishno's going as far as Benares. 2d. Krishno and Petumber, senior, were called to the ministry, and set apart by laying on of hands. 3d. The Lord's supper was administered. In the evening, Petumber preached a good sermon to the servants. It was a happy day. We may now reckon on two Hindoos being ministers of the gospel. Mr. Edmonds preached for us at Calcutta.

February 18th. I have been ill for some days past, with an ague and fever; but it did not return to-day. One of the theses to be discussed at the college, at the next examination, is, "The natives of India will embrace the gospel, as soon as they shall be able to compare the christian precepts with those of their own books." Many of the mussulmen, mistaking this business, and being deceived by a false report, that after this examination, they were to be forced to appear at the government house, and become christians, were much alarmed. They presented petitions to some members of government, and offered money that they might not be forced to become christians.

February 28th. A byraggee, who came to see us some weeks

since, stays, and gives us hopes. He is a reverend man, with a long beard, something like Latimer in Fox's book of Martyrs. His name is *Bydenaut*.

March 5th. Brother Marshman, Krishno Presaud, Bhorrut, &c. this day set off to Ogrudeep, about three day's journey on the river. A large assembly of Hindoos is annually collected here for idolatrous worship. They have taken nearly eighty testaments, and seven thousand tracts to give among the people. They will go from Ogrudeep to Cutwa, about sixteen miles farther, to look out for a spot for brother Chamberlain.

March 14th. Brother Marshman returned three days ago, having given away all the tracts, and most of the testaments, and had been also to Cutwa. Yesterday, a byraggee called, and staid the whole day, having heard of the gospel at Ogrudeep. I was yesterday informed, by a letter from a gentleman of our acquaintance, that a number of persons near him have begun reading the Hindostanee tracts, and have taken them a long way, some as far as Patna.

March 23d. This evening old Petumber arrived, bringing Koobeer with him; also a man of the same cast as the former, named Hurry; and a young brahmin, named Ram Mohun, who has lately lived at Dhacca. We were revived by their coming, and still more so on hearing that these three looked towards Christ, as their only Saviour. In evening worship, immediately after their arrival, we sang, "Now shall my inward joys arise," &c. The latter part of the forty-ninth of Isaiah was the portion of scripture in course. Brethren Carey, Marshman, and I, after family worship, spoke to the native brethren in turn; and we sang Krishno's hymn, the chorus of which is "Full salvation by the death of Christ."

March 24th. This afternoon, Bydenaut, Koobeer, and Totaram came before the church, and were approved. I wish you could see *Bydenaut*. He has a very large beard, a fine oval countenance, and a Roman nose. His account was very pleasing. The disinterested love of Christ, in giving his soul for sinners, seemed to have excited his attention to the gospel. *Koobeer* is a tall, long-faced man, aged about forty-four. *Totaram* is about the same age, and Bydenaut may be rather younger: the latter was a kind of byraggee.

March 30th. Four persons desire baptism; viz. Ram Mohun, Hurry, Roop, and Onunda.

March 31st. This evening, *Ram Mohun* and *Hurry*, were brought before the church, and received: Onunda, and Roop are deferred to another month at least.

April 1*st*. Lord's day. Brother Carey preached at home: I was among the brethren in the morning: in the afternoon, we partook of the Lord's supper, when three new members sat down. Totaram was gone home with Sheetaram, who could not stay. Sheetaram took twelve rupees with him, to build a native school-house. In the evening, old Petumber preached, and was very severe upon the Hindoo superstitions.

April 2. This morning, several of our chief printing servants presented a petition, desiring they might have some relief, as they were compelled, in our Bengalee worship, to hear so many blasphemies against their gods! Brother Carey and I had a strong contention with them in the printing-office, and invited them to argue the point with Petumber, as his sermon had given them offence; but they declined it; though we told them that they were ten, and he was only one; that they were brahmins, and he was only a sooder!

April 6*th*. Old Petumber and Hurry are returned to Sooksaugur. We gave Hurry five rupees, to buy and sell fish for a livelihood. Ram Mohun stops, and will work in the printing-office. We have begun the Shanscrit dictionary for the college: the college will take a hundred copies, at forty-eight rupees each. Mr. E. has lately sent a hundred rupees, as a present to the mission. Koobeer is returned: he is to begin a native school at his village, and to have five rupees a month at present.

April 12*th*. A letter from brother Fernandez mentions, that the man whom he sent with Puddo Nabhee is returned, and reports that Puddo Nabhee, on the way, returned to his old superstitions and worshipping of idols. I was always afraid that he would apostatize in returning to his own country.

April 26*th*. Three men from Jessore, having been here several days attentively inquiring, returned home this morning, giving a pleasing hope of their return. They had a paper with them, which was written by old Petumber; it had been read and read, till it was nearly worn to rags. Brother Marshman's school-room being too small, is now enlarging. We have forty boarders, and seven day-scholars, besides eight children of our own family who go to school.

May 19*th*. A letter is arrived from brother Chamberlain, informing us that he has taken a piece of ground at Cutwa, and is about to erect a bungalow upon it. We have also received a letter this week from old Petumber. Mr. G. sent two hundred rupees as a present to the mission this week.

June 3*d*. Lord's day. Brother Carey preached at home in

English and Bengalee: I was among the brethren in the morning: in the afternoon, while we were celebrating the Lord's supper, Rama Kaunt arrived, bringing with him two persons; one of them is one of the three mentioned in my journal of April 26, and the other named Ramdhon. We hear that brother Chamberlain is getting on with his bungalow at Cutwa, though he has been obliged to humour the mob, who would not let him build it on the spot which he had first taken; but he has procured another piece of ground. The enmity against the gospel and its professors is universal. One of our baptized Hindoos wanted to rent a house; after going out two or three days, and wandering all the town over, he at last persuaded a woman to let him have a house; but though she was herself a feringu, yet when she heard that he was a brahmin who had become a christian, she insulted him, and drove him away; so that we are indeed made the offscouring of all things.

June 11*th*. A young brahmin came a few days ago, who seems likely to continue with us: his name is *Soroop*. Several other persons have been on the inquiry lately; among the rest, two or three Ghosparrowites, who had been followers of Dulol.

June 23*d*. This week, the worship of Jaggernaut drew together a vast number of people to Serampore. A number of tracts have been given away; but many, out of ill-will, tore them and scattered them about the streets. This evening we consulted our brethren, respecting the state of the persons now on probation: the accounts of one or two were favourable, but others appear dubious.

June 24*th*. I preached twice at Calcutta, but had very few hearers, especially at night. The rains have begun about a fortnight, and we had a very wet passage down. Though we have been much discouraged at the fewness of hearers at Calcutta, yet there is reason to hope that our preaching was useful to the person who died last Lord's day, at the house where we preach; and also to the master of the house, who is become much more serious lately.

July 7*th*. Our native brother Totaram died on Thursday morning. He was taken ill on Tuesday night; said scarcely any thing before his death; but seemed to fear he should not recover from the first. He lately worked in the garden. All who knew him, both heathen and brethren, speak well of his walk and conversation. He was buried the same evening in our ground. Brother Chamberlain, who arrived a few days ago from Cutwa, assisted us; and each of us joined our native brethren, in carry-

ing him to the grave. Carrying the corpse of a brother on our shoulders, I suppose, would shock any European who should hear of it; but the natives said, "This was great love, and showed that we did not forsake those who joined themselves unto us, even to the last!" We sung at the grave: brother Marshman spoke to many spectators, and I prayed.

July 14*th*. The young man, named Soroop, made an excuse, and left us. We had some hopes of him, and regret his departure. In order to get more satisfaction respecting the conversion of this young man, and the lame brahmin, who has been here some weeks, we had put off their baptism. He was discouraged; was found crying about it, and has thus left us. Sheetaram arrived a day or two ago, bringing a man with him. His school, he says, contains nineteen scholars: the school-master is inquiring seriously, he thinks. Many people, he says, wish to see one of us over there.

August 11*th*. This day a letter arrived from a person of consequence with Dulol. Dulol's servant brought it. It contains six queries about the truth of the Hindoo Bades and Obatars; the origin of men's actions; the reason of sorrow; the reason why sin exists in the world of a God who could have prevented it; whether we know of any way to God without dying; and about the way of Jesus Christ. This day, Krishno Presaud, and Ram Rotton, went to new houses, which they have built, with our assistance, upon the mission burying-ground. Nobody would let them have an inch of ground on the earth, if they could help it. We had agreed with one man for a place for Rotton; but it was no sooner known who it was for, than the man refused to ratify it. Brethren Marshman and Carey held a prayer-meeting at these new houses, early this morning. The Hindoos purify a new house by a poojah, and by daubing it with cow-dung. We dedicated the house of our friends by prayer. Oh, that God may dwell amongst them!

August 18*th*. This week a letter arrived, announcing that our brethren left England on the third of January last. Several other letters, by the ships just come, have been received. We are full of thought how we are to find room and food for so large a family! We are now increased to seventy; added to which, we have sometimes ten or more native brethren with us. Ten more brethren from England will make us ninety, or thereabouts. A letter informs us that Dulol's friend was arrived at Serampore, and that he would come to see us.

August 20*th*. This day we received a letter as long as a coun-

sellor's brief, and as puzzling too, from Dulol's friend. We have been looking at a place at the next door, which is on sale. Without a greater income, either from home, or from our own labours, we cannot go on.

August 22*d*. This evening I was witness to a missionary conflict, such a one as I never saw before. Soroop's father came to fetch away his son. I will try to describe this most affecting scene.

I was sitting among our native brethren, at the Bengalee school, hearing them read and explain a portion of the word in turn; when an aged grey-headed brahmin, well dressed, came in; and, standing before me, said, with joined hands, and a supplicating tone of voice, "Sahib! I am come to ask an alms." Beginning to weep, he repeated these words hastily; "I am come to ask an....an alms." He continued standing, with his hands in a supplicating posture, weeping. I desired him to say what alms; and told him, that, by his looks, it did not seem as if he wanted any relief. At length, being pressed, he asked me to give him his son, pointing with his hands into the midst of our native brethren. I asked which was his son? He pointed to a young brahmin, named Soroop; and, setting up a plaintive cry, said, that was his son. We tried to comfort him, and at last prevailed upon him to come and sit down upon the veranda. Here he began to weep again; and said that the young man's mother was dying with grief, that her time was come; and that if he could but go back and see his mother, he should, after that, return hither, or stay there, just as he pleased. I asked his name, and place of abode. He said, he lived about twenty-eight miles off, mentioning the name of the village; that he had six sons, &c. He said that Soroop had quarrelled with his brother, and in consequence had come hither. I told him, that Soroop, since his coming, had been away once, when we did not hinder him; and that now it should be as his son liked. He was overcome at these words, threw himself prostrate at my feet, and with tears thanked me for these words. I prevailed upon him to rise, and tried to assuage his grief. I told him, however, that his son had now began to think about Christ, and was learning the way to heaven; that if he took him back into Hindooism, he would be leading him down to hell; and how could he bear to think of leading his son to hell? He repeated it, that he would not compel his son to stay, if he would but go and see his mother. I then proposed, that at any rate, Soroop should stay all night, that his mind might become calm, and that he might pray for divine direction; and that then, in the morning, if he would come, and if Soroop wish-

ed to go with him, we would not hinder him. He again urged that his poor old mother was dying of grief—and if he would but go—and if he did not like to stay, he might write a deed of separation for the preservation of their cast, and that then he might do as he liked. He seemed reluctant to put it off till morning. I told him that his son was not a child, otherwise he might command him; but that he was now a man, and ought to choose his religion for himself. He acknowledged the propriety of this, and said it was not in his power to use force over him now.

Soroop is about twenty years of age. His father is what is called a Gosaic, or great Goroo, who has many followers. This man had four or five disciples with him. He wore two malas, (or necklaces), one of which had large beads, made of the wood of the sacred Toolse tree. He has a number of disciples at Serampore.

The father, at length, called the son aside, and set up a great cry, weeping over him, and supplicating him. When they returned to our company, after a good deal of argument, the old man was at length persuaded, though with much reluctance, to leave him for the night. I was much afraid that the tenderness and excessive grief of the old man would overcome Soroop; but he seemed resolved not to go; and when his father was going out, Soroop went up to Bydenaut, one of our aged brethren, and fell at his feet, and laid hold of his hands, telling him he would not go with his father; for that if he did, he should go to hell. He seemed afraid that we should send him away. Going out at the school door into the road, I found that the old man had fallen down, in an agony of grief, at the door, and that one or two of his disciples were holding him up, endeavouring to persuade him to rise and go with them. I also tried to moderate his grief, and at length he got up, and followed his disciples.

Soroop and other brethren accompanied me to our house, when he acknowledged to me, with apparent sorrow, that he had told lies in trying to conceal his family and name; but he seemed very earnest not to go back. Bydenaut told me, that, after we were gone, the father came back again to the school, full of distress, &c. Brother Marshman, after family prayer, took Soroop aside, and talked and prayed with him; he wept much, and seemed very much to dread the thought of going home. Our brethren will talk more with him, when he goes to night to the school; and thus we must leave it, and see what the morning will bring forth. How difficult, in such a case, to love Christ better than father and mother! Nothing but the idea of the apostle

could make a person, in such a distressing case, give advice not to go. "Let him know, that he who turneth a sinner from the error of his ways, saveth *a soul from* DEATH!"*

August 23*d*. I find that the old man, after leaving the school-house last night, went to our Sirkar, fell at his feet, and besought his help. This morning a number of people were assembled at the school with Soroop's father; but the son persisted that he would not go now, but said he would go soon, meaning after he should have been baptized. At length a person, who seemed to be a friend of the old man's, asked whether Soroop had eaten among our brethren? They said, Yes. Finding, therefore, that he would not go, and that he had really lost cast, they were constrained to depart. Yet the old man said that he would not return without him, but would lie down, and die at Serampore.

August 29*th*. A man, bringing a printed tract with him, arrived after a journey of four or five days, from a part of Jessore. He says, he is sent by a body of people, who are in the same way as Boodoyesah was. Their goroo is called a Lăro. All casts eat together secretly, and reject the debtahs. He says, he came once before, and could not find us; and that this time also some ill-natured person deceived him, and carried him across the water, and into the country on the other side, to prevent his coming to our house. This day week the young brahmin, named Ramdhon, ran away from us. I suppose he thought there was no hope of his baptism: we could not well encourage him.

September 1*st*. This evening Ram Kaunt, Hawnye, and Soroop came before the church, and were received. Yesterday it was resolved, that Bhoyerub must be excluded: two or three others were interdicted from the Lord's table.

September 10*th*. There has been, for this week or two, much sickness, and very many deaths, all around us. It is attributed to the sultry weather, and the want of rain: a much smaller quantity has fallen, this rainy season, than usual. Thank God, we have been preserved, though one or two of the scholars have fevers. One youth has been under much concern in his affliction. I have waited on him a good deal in his sickness. Last week he asked me to pray with him. I did so, and found a good degree of liberty. He followed, and was overwhelmed with tears, and earnest cries for divine mercy. After prayer was over, I talked to him, and opened the way of life; but he said, he was afraid he

* There was reason to believe, we doubt not, that the mother's illness was only a pretence to draw the son back to idolatry.

had sinned too much. He was a good deal struck with a private address which brother Marshman made to him a few nights ago, and with the death of Toplady, which I lately read to the boys. I suppose, however, the gradual light he has received, has contributed more to his convictions, in connexion with his sickness, than any private exercise. I read, at his request, Psalm li. and Isaiah xlix.

September 24th. This day, Nazir Mahomed, the man mentioned August 29, returned with a letter, as from the people with whom he is connected. He says, they want one of us to go and live there, and teach them. They are afraid of an open profession, without some protector among them.

October 2d. This morning, Felix, Bydenaut, &c. set off in two small boats, on a journey into Burdwan; a new route, where the gospel never went before. Nazir Mahomed this day went away, rather angrily, saying he would not come again. A man came this afternoon to be instructed; got a few pence to go and eat his dinner, and, instead of going to the school for instruction, as he professed, he went away without notice.

October 9th. The same man this day came again, with a letter from Petumber Singgu. He now applied for leave to be there a short time for instruction: we granted his request, and he returned to Sooksaugur.

October 14th. Lord's day. Last Friday afternoon I went to the house of our brother Peroo, accompanied by our native brethren, and spoke to a few Portuguese. It is not as in England, that you can speak *in* the house of a brother. Here you can only preach *at* the house; for the house is too low and confined to hold any body, except the two or three persons of the family; and the house is too sacred, being the asylum of the women, for strangers to enter indiscriminately. This morning early, Felix, Fernandez, Caleb Hirons, Krishno Presaud, Ram Rotton, Ram Mohun, Roop, and I, went down to Calcutta in the mission-boat. I spoke in the forenoon in English: in the afternoon at four, we had Bengalee preaching for the first time. First, we sung, then Ram Rotton prayed, then we sung again, then Krishno Presaud preached an excellent sermon on the way of salvation; then singing, then prayer by Ram Mohun. We had between thirty and forty Hindoos, Musselmen, and Portuguese; and two or three Europeans. A brahmin boldly preaching the gospel, on the day five years after we had landed in this country—at Calcutta, the capital of Bengal, and the seat of the government of the company—a brahmin too, avowing his own conversion, and preaching, to the

admiration of Europeans, a consistent gospel sermon, with fluent language, and in that place where two years before he was an idolator—this is the Lord's doing, and is marvellous in our eyes!

October 30th. Heard from brother Chamberlain to-day, who has been greatly disappointed by the departure of a man, respecting whom he had expressed the strongest hopes, that he was under divine awakenings. How necessary is it, that a missionary should be careful to avoid a sanguine way of writing; and that you should not print any thing of this kind too hastily, upon the testimony of a young missionary. The frequent disappointments we have encountered, makes us earnestly concerned to avoid this fault, into which we may have fallen in time past.

November 5th. This evening Ram Rotton and Chand were married at our house: we had a room full of spectators.

November 7th. We reached Sooksaugur this afternoon. Petumber's wife talks encouragingly: she conversed with me from behind the door: she is not so familiar as some of our native sisters. Indeed, I have always been for breaking in, by degrees, upon that excessive modesty of the native sisters, and not to drag them out into view in public worship, fearing that breaking up old habits of modesty should make them impudent. Oh, a missionary ought to be the most prudent and candid man in the world! One day, as brother Carey was going to the Bengalee school, two women were talking about Komul, Gokool's widow: one of them said to the other, "Phoh! what need has she of a veil, after she has shaken hands with a white man?"

November 8th. This day we got as far as Srinagur. Some of the brethren, not waiting at the place of rendezvous, walked on till night, as far as Lokphool. I rode from Sooksaugur in a palanquin: we had come by boat to Sooksaugur. I got a place to sleep at a musselman's, who is a kind of police officer. With this man and another, in the presence of several more, I had much conversation. He seemed to place a great deal of sanctity in their corporeal ablutions, and to be surprised that we did not practice the same. The other man denied that we had the true book, called "The Angel." He says, that the true book is among them, and that Eman took away all the faults, and made a perfect copy of it. So assured are the musselmen of their being in the right, that they utterly despise both christians and idolators. I have heard the like of the Turks; and see by Park's travels, that this is the very soul of musselmanism in Africa. However this man was very kind in other respects; I suppose because I

was an Englishman, of the same nation as the governor of the country. He procured me milk, &c. and wished to get me a dinner.

November 9th. This afternoon I got to Lokphool. In the way I distributed some papers, and talked; but do not find a disposition among these people to receive the gospel. They talk fairly, and call us brethren; but they do not like baptism, because in this case they would infallibly lose their cast. They say, they cannot see what good baptism does any body. Their conduct also is far from being christian: they discover a great degree of pride and quarrelsomeness, and cannot submit heartily to the self-denying commands of Christ. I talked to them as faithfully as I could, and warned them against deceit and delay. The children in the school, eight or ten in number, seemed pretty forward, and were able to repeat most of Dr. Watts's second catechisms, and some rhymes of eight pages, written by Petumber Singgu. Sitting in the school-room, when the boys had done, I talked as solemnly as I could, from the line in the hymn which they had just been singing: "Full salvation by the death of Christ." When I had done, one man cried out, "After all you have said, Sahib, my mind does not turn." I reminded him that now he was well; in a little time he would be on a sick bed; then his note would be changed.

November 11th. Lord's day. People have been coming all day long, and we talked in turns. Krishno Presaud talked well. The young man Golook, who teaches school here, is, I trust, in a hopeful way. His father is the landholder of many villages round: he came to see me, bringing his second and third sons with him. Golook's family are of the writer cast: they were rich people formerly, under the Hindoo Rajah; but he, in expensive poojahs, erecting idol temples, marrying monhies, &c. (in honour of Ram) failed in paying his revenues to the company, and they sold him up. Golook's father seemed to have a good deal of confidence in us, and was very anxious that his son might get service with us: he recommended Golook to go to Serampore with me. Golook will go; but his father is not aware that he will be baptised and lose cast. However, Golook seems to have counted the cost, and is determined, as he says, to embrace the gospel, let the consequence be what it may: he seems now not to care much for riches. If he should be baptised, and can be reconciled to his father and family, much may be expected, with the blessing of God; as all these villages are under the influence of his father. At any rate, in this case, persons will have less fear of getting a

livelihood in this quarter. The school here is reduced much: they say there are eight or ten children. Many came some time ago, but somebody told them that one of us would come and carry them all to Serampore; and on hearing this they ran away. In the evening I was a good deal moved with compassion towards the people assembled. At the close of the conversation, Hawnye prayed, and I after him; and in this way we dismissed them. Afterwards I took Golook aside, and talked with him: he declares his determination to come to Serampore next month, and be baptised.

November 13th. I have heard of a curious circumstance, which has just taken place here. Some wag (I suppose at Calcutta) has seen the goddess Kalee in a dream, who ordered him to publish, that in all places, three days after receiving notice, all people should perform her worship. He wrote letters, charging every person receiving a copy, to publish the news in his own village, before he should either bathe or eat, on pain of incurring the ire of Kalee! In this way, copies are spreading all over the country, and the women and children are hastening to the temples to worship Kalee. All the country is moved; while the arch rogue at Calcutta is laughing at the credulity of his countrymen!

November 14th. This morning early, we left Arendah for Bishoohurry, and arrived at the latter place about noon. I think I perceive, that visits of this kind, when we can stay a day or two at a place, are likely to be very useful. This evening Buxoo, a brother, who is servant with us, and Soroop, went to a market in the neighbourhood, where they were discovered to be *Yesoo Khreestare Loke*, (Jesus Christ's people). The whole market was all in a hubbub: they clapped their hands, and threw dust at them. Buxoo was changing a rupee for cowries, when the disturbance began; and in the scuffle, the man ran away with the rupee, without giving the cowries.

November 15th. This day I got to Lokphool again. Krishno Presaud and I had much close work with two or three of the heads of them. They deny eternal punishment; dislike baptism; but would like to rise up against the brahmins. They think Christ's death is true; but they say, in consequence of it, at the the day of judgment, all will be free.

November 24th. This day Hawnye and Ram Kaunt returned from their village. They relate that our brother Fotick, who lives in the same village, was lately seized by the chief Bengalee man there; dragged from his house; his face, eyes, and ears clogged with cow-dung, his hands tied; and in this state confined

several hours. They also tore to pieces all the papers, and the copy of the testament, which they found in Fotick's house. A relation of these persecutors being dead, they did not molest Hawnye and Ram Kaunt; but the townsfolk would not hear about the gospel: they only insulted them for becoming christians.

I now suspect that some whom we baptized, joined us from mercenary motives: hence their conduct is marked with irregularities. However, I trust, we have a good number who are really changed. Indeed, when one of our Hindoo friends, whose temper, &c. has given us a good deal of uneasiness, had his mind greatly alienated from us for a season, he never abandoned his belief in Christ, but kept up family prayer, &c. constantly. Old Petumber, Krishno Presaud, and Ram Rotton appear to walk most steadily; and the two former have a good knowledge of divine things. Petumber has read the testament over again and again. Krishno Presaud has read it over twice, I think, in a regular way. Next to these in rank, are Bydenaut, Rama Kaunt, Hawnye, Ramanund, Ram Mohun, Sheetaram, Koobeer, &c. Of several others we have good hopes; of some we have many fears; and others, though not yet excluded, give us much sorrow.

None of our native brethren are learned: Petumber is the best. Krishno is our Bengalee hymn-maker. Young Fernandez is the life of our Bengalee singing: the rest of us cannot sing Bengalee hymn-tunes worth a straw; and Bengalee hymns to English metres will not do; they cannot learn them well. The person who makes a Bengalee hymn, makes the tune also.

W. W.

Mr. CHAMBERLAIN TO Mr. MORRIS.

Cutwa, October 13th, 1804.

This is a time of great confusion and disorder. The Hindoos are mad upon their idols, and are now worshipping the wicked Doorga. I was engaged all the afternoon of yesterday in disputation with several Hindoos, about their idols and their poojahs. After exposing the infamous character of Doorga, and Gonga, by a reference to their history, I assured an old brahmin, who waxed warm in the debate, that were such characters now living, they would certainly be hanged; yea, verily, all of them, without exception! The altercation being ended, I had much conversation with him respecting the gospel; and he said that he had never heard such things before. I gave him some tracts, and he came again yesterday. I read to him the narrative of our Lord's feeding the five thousand, and of his walking on the sea;

and the old man confessed that these were the works of God. I then rehearsed the ten commandments, which he highly approved, but objected to the killing of animals, especially the cow. The Hindoos often mention this as an instance of great cruelty, though they can speak of burning a woman alive as an act of superior holiness!

October 15th. Yesterday morning I saw a man gathering flowers for the idol; and as several brahmins were present, I said to him, Has your idol any eyes; can it see? Has it a mouth; can it eat? Why then do you bow down to it, and spread rice and flowers before it? Worship Him who made the heavens and the earth, and forsake these lying vanities. Did he not make these flowers; and can you show him one that he does not see? Reproach not your Maker with such idle vanities. The brahmins heard attentively, took some papers, and professed to believe, that there is but one God. At worship, an aged woman, with her two grandsons, came to hear the word. She paid great attention, and expressed her joy with many tears, much in the following words. "Oh what happiness to hear such good words! I gained much instruction by hearing yesterday. I am ignorant; I am wicked; I know nothing; I will stay, and hear these good words; Oh what happiness; to-morrow I will bathe in that tank, and will go to Gonga no more!"

I wish that I could inform you of the turning of many of these poor Hindoos to the true and living God; yet it affords me unspeakable satisfaction to be able to speak to them of the things which belong to their everlasting peace. I feel, however, such a want of love and compassion to the souls of men, in all I say and do, as fills me with confusion and astonishment. Alas, missionary sins are no common sins! and who can tell how awful is his doom, who, while preaching life to others, himself is lost! Pray for me, that I may find mercy of the Lord in that day! J. C.

A BRAHMIN'S REASONS FOR BECOMING A CHRISTIAN.

Taken from a small work lately issued from the missionary press, at Serampore, near Calcutta.

QUESTION AND ANSWER.

Q. Why are you become a christian?

A. To secure my salvation.

Q. Could you not be saved in the way of the Hindoos?

A. No, for I tried it, and was still the slave of sin.

Q. But why should you be afraid of sin?

A. Alas! sin is most dreadful! it is against God and man; one sin is enough to send a man to eternal hell.

Q. Sin seems to terrify you.

A. And well it may; I have seen that I am full of sin, that sin has brought me and all mankind under the curse of God; and that coming in and going out, lying down and rising up, in all he has, and in all he does, the transgressor is cursed. If I die under this curse I shall fall into eternal hell.

Q. But if you bathe in Gonga* will not your sins go away?

A. No! No! If I repeat the name of every debtah,† obey my goroo,‡ wash in Gonga, or go into the wilderness,§ still I can do nothing but sin!

Q. How then can you be saved?

A. If I believe with my heart in Christ I shall be saved.

Q. What has Christ done that you should believe in him?

A. He has obeyed God's law for sinners, suffered the pains of hell for them, and is appointed of God to be the Saviour of all them who believe.

Q. How do you know this?

A. By the holy book, which is the only true shaster.**

Q. Have you any other proof that this is the true way?

A. Yes! *in my own heart*. When I heard of Christ's love to sinners, my fear of death and hell went away, and now I hate all sin.

Q. Have you forsaken sin then? Nobody forsakes sin among the Hindoos.††

A. I hope I have forsaken all sin; I desire to do so, and to be holy like the true God!

Q. But was it not wicked to forsake your cast and your goroo?

A. No, having found water of life in the blood of Christ, I cast away Gonga water: having found freedom in Christ, I broke the chain of the cast; having found the true Goroo, who has taught me the true shaster, and who died to save me from hell, I cast away the goroo of this world, and instead of being the son of Brumah,‡‡ I am become the son of the living and true God.

* The Ganges. † A common name of Hindoo gods.

‡ A village teacher, who is always a brahmin. § A prey to tygers.

** Book of religious information.

†† Ask a Hindoo why he tells lies, he answers, *it is the custom of the country*.

‡‡ Brumah or Birmah is one of the chief gods of the Hindoos.

Q. But have you broken your Poitoo?†

A. Yes, I want it no longer. I will wear the name of Jesus Christ as a malla‡ of sweetest flowers, or costly jewels. I would tell all the world of this dear Saviour.

FROM THE CHRISTIAN OBSERVER.

As I understand one part of your plan is the solution of difficulties, that occur to the mind of the sincere inquirer after truth, especially those that relate at all to the scriptures, or to our holy religion, I beg leave to propose, for that purpose, one with which I have sometimes been puzzled, and which I have never yet been able to get satisfactorily resolved. It respects the account of time, called Anno Domini, or the year of our Lord, which (though so called) is said not to commence till four years *after* the birth of our blessed Saviour. To this agree the dates in the margin of the Bibles, at least all such as I have examined. The birth of Christ is said to be four years before the common account. When our Lord is said to be twelve years of age, it is marked in the margin A. D. 8, when he was baptized, A. D. 27, which seems to be the time when St. Luke says, he "began to be about thirty years of age." But when he was crucified, &c. A. D. 33. This makes him thirty-six years of age at the time of his death, reckoning him to have been thirty at his baptism, or thirty-seven, supposing him to have been born (as it is said) four years before the common account; whereas I have always understood him to have been no more than thirty-three, his ministry having continued three years, or a little more.

I observe that Dr. Prideaux, the learned dean of Norwich, gives an account agreeing with the dates in the margin of our Bibles, except that he makes John begin his ministry A. D. 26, which he supposes continued three years and a half, and our Lord A. D. 29, which continued three years and a half also, making in the whole seven complete years.

Now, Mr. Editor, am I to consider these two sources of information, which I should have supposed were sufficient authorities, as erroneous; or was our Lord, both at the commencement and at the completion of his ministry, really of the age which these accounts would make him?

† The poitoo is a thread worn by the brahmans across the shoulder, and under the arm, and is the distinguishing badge of their cast.

‡ Collection.

I was for some time at a loss for the *reason* why our account, called anno Domini, did not commence till four years after the birth of our Lord, and had inquired of many persons who seemed likely to inform me, without obtaining any satisfaction upon the subject. But recollecting that I had formerly seen the reason given, in some work that I had read, I at length looked again into Prideaux's Connexion of the Old and New Testament, and found in the second page of the preface the following words: "The difference that is between the true year of our Saviour's incarnation, and that of the vulgar æra of it, proceeded from hence, that it was not till the 527th year of that æra that it was first brought into use. Dionysius Exiguus, a Scythian by birth, and then a Roman abbot, was the first author of it; and Beda our countryman, taking it from him, used it in all his writings, and the recommendation which he gave it thereby hath made it of common use among christians ever since, especially in these western parts. Had all christians calculated their time by it from the beginning of the church of Christ (as it could be wished they had) there could then have been no mistake in it. But it being 527 years after Christ's incarnation before this æra of it was ever used, no wonder, that after so great a distance of time a mistake was made in the fixing of the first year of it."

Should any of your readers be in the same predicament in which the writer of this was for a time, they will not be displeased to see this reference in your useful miscellany. And if either you yourself, or any of your correspondents, will have the goodness to solve the difficulty stated above, it will much oblige

C. O. T.

AN EXTRACT

From St. Basil's Funeral Oration on the martyr Julitta, in which he takes occasion to enforce the duty of continual prayer and praise.*

When thou sittest down to table, offer up thy prayers. When thou partakest food, pour out thy thanks to him, from whom that food proceeded. If thou callest in the aid of wine, to sustain

* St. Basil, surnamed the Great, was born in Cappadocia, A. D. 329, and was made bishop of Cæsaria, in the same province, A. D. 369, and died in 372. He wrote with great elegance and purity. His style is majestic, his reasonings profound, and his erudition extensive. He is allowed to be one of the most eloquent of the primitive fathers.

thy drooping strength; oh! think on him who bade the vine to flourish, that it might cheer thy heart, and alleviate thy pains. Is the hour of refreshment past; let not the memory of thy benefactor pass with it. Dost thou put on thy garment; breathe blessings on the name of him, who gave that garment to thee. Dost thou cover thyself with thy cloak; love God with redoubled fervour, who hath bestowed upon us, raiment, adapted to the wintry blast, and summer's heat; which tendeth to preserve our being, and to conceal our shame. The day is finished. Extol the beneficence of him, who lighted up the sun, to recreate our daily toils; who hath garnished the heaven's fair canopy with resplendent orbs, to illuminate the darkness, and minister to the necessities of life. Let night afford thee fresh sources of adoration. When thou considerest the azure vault, with fascinating eyes, surveying the pure lustre of the stars; then pour out thy soul to nature's Lord, and adore the wise artificer of the universe, who, seated in peerless majesty on the throne of intellect, created all. When thou beholdest universal nature lapped in the bosom of repose, again adore that Being, who appoints the sweet interval of rest to our harassed limbs, and after a short cessation, repairs our strength, and renews our energy.

"What retribution shall we give unto the Lord, for all the gifts which he hath bestowed upon us?" From the cheerless gloom of non-existence, he waked us into being; he ennobled us with understanding; he taught us arts, to promote the means of life; he commanded the prolific earth to yield its nurture; he bade the animals to own us as their lords. For us, the rains descend; for us, the sun diffuseth his creative beams; the mountains rise, the vallies bloom; affording us a grateful habitation and a sheltering retreat. For us, the rivers flow; for us, the fountains murmur; the sea spreads wide its bosom to extend our commerce; the earth exhausts its precious stores; each new object presents a new enjoyment; all nature pouring her treasures at our feet, through the bounteous grace of him, who wills that all be ours!

But why do I descant on lesser subjects, when nobler themes should grace the preacher's tongue? For us, God dwelt with man! For sinful, perishable flesh, the word was embodied in the flesh, and abided with us; the benefactor tarried with the ungrateful; the deliverer came unto the captives; in the realms of benighted, man, arose the orb of righteousness; He, who was exempt from suffering, was stretched upon the cross; immortality was wedded to death; light descended into darkness; he rose again, for them

who had fallen; he sent forth the spirit of adoption; he diffused his celestial grace; he planted by the throne of God, that tree whence saints and martyrs gather the fruit of immortality, covered with the leaves of promise, and ripened by the sun of consummation. He accomplished all that angels can conceive, and more than man can utter!

How just, how suitable are the prophet's words! "What remuneration shall we offer to the Lord, for all the blessings which he hath conferred upon us?"

THE CREATION.

[*From the Theological and Biblical Magazine.*]

In the beginning of time, at that point in the vast and boundless circle of ages, in which Jehovah had before determined to display his almighty energy, *God created the heavens and the earth.* The rude and shapeless materials, from which a fair and beauteous fabric was shortly to spring forth, were first produced, by a divine power, *out of nothing.* Here let not reason start, and exclaim, "Impossible! absurd! it is contrary to the nature of things, and to the plainest dictates of reason." But let us rather humbly subscribe to this revealed truth: "With man it is impossible; but with God all things are possible."

Then, in six successive periods of time, which the inspired writer terms *days*, were achieved the progressive parts of this great work. Light was the first of all created things: it formed the first link in that chain of wonders which God wrought. The mass of matter was all shapeless and confused, enveloped in complete darkness; when lo! the sovereign mandate goes forth: *Let there be light, and there was light.* What can equal either the sublimity of this ancient record, or the forcible idea it conveys to the reflecting mind of his irresistible power, "who spake, and it was done; who commanded, and it stood fast." Works of art are effected with labour and difficulty. The plan must first be contrived, then it must be rudely marked out, afterwards by successive operations they are moulded and polished, till they arrive at what is considered the perfection of human skill; but the great architect of nature at once designs, resolves, and executes, without the necessity of one additional touch. *God saw the light, that it was good.* The next step of the work of creation was the separation of the water, and the spreading abroad of the firmament, or that azure curtain which overspreads the face of nature,

and in which those moving bodies of water or vapour, *the clouds*, pass along; then the separation of the elements, earth and water, took place; the one into dry land, the other into deep and almost unfathomable oceans. The next mandate which goes forth, renders the new-made earth fruitful, clothes it with verdure, decks it with beauty, and crowns it with abundance. At the same moment, Spring puts forth her buds and blossoms, and Autumn pours forth his luxuriant stores. Alas! what a veil of misery and wretchedness has man's transgression thrown, not only over the moral world, but even over the beauteous face of nature! On the fourth day, Jehovah enkindled those celestial luminaries, which serve to enlighten, invigorate and bless the world; which have afforded the food of science to the philosophic, and of devotion to the pious mind. While all still moved on toward the perfect accomplishment of the vast plan, and *God saw that it was good.* The sea and the air were next impregnated with their living myriads. All the inhabitants of the waters, from the gigantic leviathan to the minutest of the finny tribe, were at once ushered into existence. Then too, the vaulted heavens began to echo with the harmonious notes of the feathered race, who, in one chorus, warbled the praises of their Creator. On the commencement of the sixth day, the earth was stocked with an endless variety of living creatures; some of enormous bulk, and others of so minute dimensions, as to elude the keenest eye of the naturalist, and the utmost refinements of art. But the top-stone of the building was yet to be laid; that which, like an exquisitely carved corner-stone, should give unity, strength and beauty to the whole fabric. This was the creation of *man.* Before the formation of man, (with reverence be it recorded) Deity itself seemed to make a momentary pause, and to call a solemn council! In other instances, Jehovah said, " Let there be light," &c. but in this, *Let* us *make man!* Behold at once a body of wonderous, complex, and delicate structure is framed from the dust of the earth. Yet this is but the habitation, the clay-built palace; the immortal inhabitant had not yet entered. The breath, the spirit of the Lord, went forth and infused into this exquisitely constructed frame, an *immortal something*, called the soul; which, both on account of its immortality and purity, might with truth be said to be impressed with the image of God.

The whole plan being completed in six days, the sacred penman adds, *On the seventh day, God rested from all his works;* not on account of fatigue, the constant result of human labours, which renders the sabbath a welcome day of rest to the industri-

ous poor; but to signify that we ought, in commemoration of this great event, to dedicate to God a seventh part of our time; that it should be to us, not only a period of cessation from worldly business, but a holy rest unto the Lord. *Therefore God blessed the Sabbath-day, and hallowed it.*

It were an endless, though a delightful task, to expatiate on the rich variety, the boundless extent, the inscrutable wonders of creation. Could we extend our view, at one glance, over the face of this earth which we inhabit, and see *here*, a vast continent stretched out, covered with an infinite variety of vegetable and animal wonders; and *there*, a spacious ocean which reflects from its lucid face, the glories of its Creator; could we penetrate beneath the surface, and explore all the hidden wonders of the mineral world; could we soar above the clouds and vapours, which overhang this little spot of earth, survey the whole universe, trace the courses of the celestial bodies, move on in the orbits of the planetary systems, or visit the fixed stations of those distant sparks, the stars, which one moment faintly glimmer on the sight, and the next, seem lost in obscurity; were it possible that human imagination could grasp but half of these, oh! how great, how exalted, how wonderful must the great author of all appear! Yet these are but a portion, and how small a portion of his ways!

Often have the talents of great and good men been employed in tracing the analogy between the works of nature and those of grace. It is the less necessary to lengthen this paper by entering into this view, though it be a most important view of the subject. Suffice it to say, that the same creating energy is necessary to renew the moral world, to illuminate the dark chaos of the human heart, and to create sinners anew in Christ Jesus unto good works, as that which in the beginning created the heavens and the earth. Does the creation furnish us with exalted conceptions of God, and lead us to give honour to its divine Author? How much more may the great work of redemption inspire our songs! A work which far excels in the wisdom and grandeur of the outline, in the magnitude and importance of the object, and in its interminable duration.

The plan of creation was like that God who sketched it; but the stupendous plan of salvation was (if on a subject so awfully great, we may use so much freedom), the *chef-d'œuvre* of divine wisdom. The one was executed by the *fiat* of Jehovah; but, to accomplish the other, it behoved Christ, the son of God, to descend from heaven, to endure the death of the cross! The works

of creation even now fade and grow old; soon will they crumble into dust: but the redemption of the soul is precious, because eternal. Soon shall the visible heavens and earth pass away with a great noise, and the elements melt with fervent heat; nor shall even a wreck of the material world remain: yet then the works of grace shall shine with unsullied lustre, and unfaded pomp.

MEMORABILIA.

REMARKABLE CONVERSION.

[*Extracted from the Life of professor Gellert, of Leipsick.*]

"PROFESSOR GELLERT'S friendship was not merely the effect of natural disposition: it was produced by a sincere love for religion and virtue. He strongly felt that they alone can make any one truly amiable; that they alone constitute happiness; and when he met with persons unfortunate enough not to possess these qualities, he was touched with a most lively compassion; and neglected nothing in his power to make them better, and consequently happier. Some years after his return to Leipsick, he became acquainted with an unfortunate person of this kind. This man was like many others, who are said not to have a bad heart. The love of pleasure and libertinism led him to infidelity; and from thence he passed on to disorders, which equally destroyed his health and his fortune. Attacked by an illness equally disgraceful and painful, he wanted for every thing: he had neither tranquillity of mind, consolation, the means of procuring to himself any assistance, nor any hope of recovery; which hope can alone support the despisers of religion, and give them that degree of calmness ever necessary to their bodily cure. Despair and impatience aggravated the sufferings of this poor wretch: the most horrible oaths proceeded from his mouth every moment; there was no imprecation he did not pronounce against himself, no blasphemy he did not utter against providence! Gellert, touched with compassion by this man's dreadful sufferings, and, above all, by the deplorable state of his soul, was very desirous of relieving him. With this view he began by endeavouring to gain his confidence, to convince him of the interest he took in him, and of the tender compasion he felt for his bodily sufferings. To have begun by speaking to him of religion and of his soul, would only have terrified him. Gellert seemed, therefore, entirely taken up with his illness, and the means of procuring him some alleviation of his sufferings. He assisted him as much as

he could, and with the utmost attention and delicacy interested his friends in his behalf; and thus procured him the assistance and comforts required to calm his mind a little, and put him in a capacity of reflecting. Highly disgusting as was his illness, Gellert was continually with him, ever attentive to assist him, to amuse him, to alleviate his sufferings, and, above all, to let him see that tender sympathy so consoling to the wretched, and which Gellert's eyes so well expressed.

"By little and little the sick man's heart softened: he became less ferocious; and, from regard to so good a friend, he moderated his transports, and the violence of his impatience. This sensibility to the friendship of an amiable and benevolent man, disposed him, by degrees, to that more noble and sublime love with which Gellert sought to inspire him. The sick man began to possess himself, and soon began to reflect; from reflection he passed to repentance, and to sincere endeavours to moderate his desperation, to restrain his tongue, and to abstain from those horrible oaths which had become so habitual to him. At length he not only permitted, but requested his friend to give him notice when, from the violence of pain, he was in danger of forgetting himself. From day to day his perplexity, his anxiety concerning his future state, and his desire of still obtaining forgiveness from God, became more lively. Till then, he had ridiculed the ministers of the gospel; now, he earnestly wished to be instructed and consoled by them. He became more and more resigned to the will of God; his patience increased with his sufferings. He lived longer than was expected; and sometimes found himself so much relieved, that it seemed as if he might still indulge a hope of recovery. Gellert in the mean time had the joy of seeing the daily progress of his conversion. He only left him when his other indispensable duties obliged him to it; and applied his utmost and unceasing care to strengthen in the sick man's mind, on one side, the sense of his unworthiness and abhorrence of his passed irregularities; and, on the other, the hope of obtaining mercy and forgiveness. This penitent sinner drew near his end. One day, when Gellert was alone with him, and they were praying together, the sick man grew suddenly faint, seized the hand of his friend, blessed and thanked him, recommended his soul to God, and expired. Gellert, surprised by a death so sudden and so calm, could hardly believe what he saw; and called for help: but seeing his presence was now become useless, he withdrew, full of emotions of joy, and of gratitude for the grace of God, which he trusted, had made him instrumental to the salvation of an immortal soul."

ON THE EVIL OF VIOLATING TRUTH.

[*From the Christian Observer.*]

TRUTH and justice are duties nearly allied together, truth being in words what justice is in deeds. And the same arguments which require justice to be practised amongst mankind, require also the practice of truth. Truth is often represented in scripture as a glorious and distinguished attribute of the blessed God: and in his sight all kinds of fraud and deceit are declared to be abominable. Truth requires that every thing should appear as it really is. And of so important and extensive a nature is this virtue, so nearly allied to every thing that is great and good, that it is, on the one hand, by the propagation of truth, that the interests of holiness, and the happiness of man are promoted; while, on the other, sin and misery are propagated by fraud and deceit. The sin which first brought death and ruin into the world, was introduced by a lie. Satan deceived our original parents, by first exciting a doubt concerning God's veracity, and then by telling a direct untruth. And as it is the glory of God that he is the God of truth, so it is the characteristic of Satan that he is the father of lies. He supports his kingdom by deceit. His temptations consist in conveying false impressions; false impressions of God, as harsh, severe, tyrannical; false impressions of the service of God, as unreasonable, and attended with gloom and misery; false impressions of the nature of true happiness, which he represents to consist in things of a totally different nature from those in which it really consists; false impressions of this world, as good and desirable, while the scripture speaks of it as vain and unsatisfying; false impressions of sin, as the source of pleasure, though in truth it is ever followed by pain, and avenged by death; false impressions of the nature of religion, as consisting in foolish and unprofitable rites, absurd ceremonies, and superstitious practices. Thus the reign of sin is the reign of ignorance, and its whole empire is supported by lies and deceit. Truth, therefore, is justly represented as light; and to discern it, the understanding is enlightened by the holy spirit of God, who reveals things as they are, and manifests them in their true and proper colours, and not as they appeared to us in the ignorance and blindness of our minds. Hence the whole of religion has been represented by some writers as the discovery of truth; and the foundation of virtue has been laid in its being according to truth. Very justly also is the gospel stiled truth, because it truly reveals God to us, showing him to be a being as entirely different from what Satan and our own minds had re-

presented him to be, as it is possible to conceive; as so full of mercy and love to have sent his only begotten Son to die for sinners. Wonderful display of goodness! This one fact affords a luminous exhibition of the true character of God, which may stand in the place of the most laboured comment. It proves to us that his goodness must be infinite; that his yoke must be easy; that his commands must be light; that his care and tenderness for his creatures must be unlimited; for "he that spared not his own son, but gave him up for us all, how shall he not with him also freely give us all things?"

My reason for dwelling so long upon this part of my subject is to convey an adequate idea of the nature and value of truth. There is, perhaps, no sin which is regarded in so slight a point of view as that of *lying*. In general the evil of it is estimated entirely by its consequences. If, for instance, a person tells a lie in order to injure his neighbour, he is thought to have committed a very criminal act, because it is an act of injustice, and is attended with injurious effects. But if a person tells a lie merely to screen himself from punishment, or to advance his own interests, without any apprehension of immediate injury to others, his fault is considered as of a very venial kind. "It does no harm," it is said, "to any one." Now, in opposition to this erroneous idea, I would wish to inculcate upon the minds of my readers the evil of lying *in itself*, as a branch of that general system by which the devil maintains his empire in the world; and to lead them to consider it as a practice entirely contrary to God, to godliness, to excellence, to knowledge, to wisdom, to every thing that is great and good and useful in the world. I wish them to be thoroughly convinced that it is absolutely impossible to be renewed in the spirit of our minds, unless the foundation is laid in an inviolable regard to truth, and a sacred reverence for its authority: and that, therefore, to tell a lie, on whatever account, is a heinous sin in itself: and that a liar, so far as he is justly chargeable with this sin, is necessarily under the influence of the father of lies.

But there remains another view to be taken of the intrinsic evil of lying: I mean its being most positively and directly forbidden by God. And this it is which in any case constitutes the grand malignity of sin. It is utterly unchristian therefore to reason, as many do, only upon the injurious consequences of an action, as if in these consisted its whole guilt. It ought surely to be sufficient to satisfy the mind of a christian, that a thing is sinful, to say that it has been forbidden by God. Now God has

marked the practice of lying with peculiar reprobation. "Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land. By swearing and *lying* they break out," break out as it were in open defiance of God, "therefore shall the land mourn." "*Lying* lips are an abomination to the Lord: but they that deal truly are his delight." "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said, with our tongue will we prevail, our lips are our own; who is Lord over us?" "Lie not one to another." "ALL *liars* shall have their part in the lake which burneth with fire and brimstone."

These passages will be sufficient to impress those who value the word of God with a dread of *lying* in general. Permit me, however, to consider more particularly some of the branches of this evil.

It is a common thing for a person, when he has done wrong, to tell *lies* in order to escape the blame which he justly deserves. And this is with many a very early habit, formed even in childhood, and continued throughout the whole course of life. Now, whenever such an occasion for lying occurs, let me request the person who is tempted to it to pause for one moment, while he thus reasons with himself. "If I acknowledge my fault, I shall, it is true, be blamed; but what then? I shall have maintained my character for veracity. If I attempt to conceal my fault by telling a lie, it is probable, that I shall be suspected, and my character for truth may be lost. And what confidence can be afterwards reposed in a person who is detected in telling a lie. Besides, I shall commit probaby a much greater sin by telling a lie than I have already done. I shall also violate my conscience: and surely it is better that the whole world should know that I have done wrong, than that God and my conscience should be witnesses against me that I have told a lie."

I cannot but here remark, how seldom it is that people pay much regard to conscience. If they can conceal their faults from others, they think it a small matter that these faults are known to themselves. Now, a sacred reverence for conscience is the grand characteristic of a real christian. He does not abstain from sin because his fellow-men would become acquainted with what he had done, and his character would be lost; neither does he do good in order to be seen and applauded by men: but in both cases he consults his own conscience; and it is because it is right, that he either does, or forbears to do any particular action. We should learn, therefore, to fear and reverence ourselves more than

we do any one else. How many persons do we meet with, whose consciences are perfectly at ease, although they are in the habit of lying whenever they can thereby promote their worldly interests! If an appeal were made to their consciences whether they had committed any evil action during the day, they would, perhaps, boldly answer in the negative: and if reminded that they had told a lie, they would probably reply, "Oh, that is a mere trifle, not worth mentioning." Thus do men deceive themselves, while they adopt a standard of right and wrong, wholly opposed to that which God has established in his word.

It is here important to remark, that the true excellence of christian principles is shown by our willingness to submit to loss or blame, rather than to commit sin. We are likely to be blamed for having done wrong; and this blame we may perhaps have it in our power to escape by telling a lie, which there is no chance that any one will be able to detect. Now such cases as these, occur perpetually in common life: and it is by our conduct on such occasions, that we may ascertain whether we will preserve our integrity at the expense of suffering blame or reproach: whether, in short, we are true christians: for a true christian had rather suffer the extremity of worldly evil, than incur the displeasure of his God.

If *direct lying* is thus to be avoided as highly sinful, all approaches to it ought equally to be avoided. The christian, therefore, will take care, that he does not, for instance, hastily make *promises* which he may be unable to perform. For though he may intend, at the time, to perform them; yet, if they are made rashly, and without due consideration, and especially if he is conscious that he has been in the habit of promising too readily, he exposes himself to the danger of uttering a falsehood.

The christian will also guard as sedulously against *equivocation* as against a *direct lie*. The miserable ingenuity of some persons, who think they have not been guilty of *lying*, because their words have been so managed, as to convey the false idea which they were intended to convey, while they admit of a construction consonant to truth; argues both a want of good sense, and a mean and disingenuous mind. Let such remember that God is not deceived by their sophistry. Liars they are, unquestionably, with cowardice and a mean and despicable subtlety added to their lie. Such conduct ought, therefore, to be abhorred by every upright and ingenuous character.

I conclude this paper with a caution to my readers against indulging a habit of *exaggeration* in common discourse. The

reverence due to the sacred majesty of truth cannot be too strongly enforced upon the mind: and becomes every person, therefore, to measure and guard his words habitually, that that reverence may be cherished, and may appear on all occasions. There may, indeed, be an unnecessary and ridiculous preciseness, as there is a counterfeit of every thing that is excellent; but the indispensable obligation which lies upon us to keep truth inviolate in every relation, and even in our common modes of expression, ought strenuously to be maintained. Who shall say that one slight transgression may not be a step to another: and that the want of reverence for truth, which now appears only in lesser matters, may not, when wilfully indulged, become so strengthened by habit as to discover itself on the most imporant occasions.

RURAL OBJECTS SPIRITUALLY OBSERVED.

[*From the Evanvelical Magazine.*]

I HOPE it will not be altogether unprofitable to offer a new species of pleasure to the religious world, through the medium of your Magazine. Alas! the christians' pleasures often seem restricted; and some authors write as if the middling class, who love the gospel, might not venture to sip any of those streams which the worldly are encouraged to drink in copious draughts.

I am, sir, a mechanic, in a close part of London, where I have passed my life; and through the divine blessing on my industry, can now venture to leave my shop occasionally. But as I am a constant hearer of the gospel, and I hope a partaker of divine grace, I dare not associate with those people who resort to fairs, shows, and other ordinary places, where they take their wives and children for a *treat*, as it is called. Yet I have often desired to give them a reward for their orderly conduct, industry, and obedience: and though they have not said so, I am sure their hearts have longed for a holiday too.

One Sabbath I was greatly affected by our minister's sermon, which, in a sweet manner, described the faithfulness of God to his promises, from the works of nature: he quoted many passages from the Psalms, the Gospels, and the Epistles; all which attracted my attention. Ah! thought I, how happy those are who see the fields and the gardens, which bear testimony to God's faithfulness! I eat my bread indeed, blessed be the Lord! but how it grows I know not; nor can I well imagine how the corn and

the grass illustrate the truths of the Bible; but if I am spared, I will go and see.

Accordingly I arranged my plans for the next holiday season; and told my wife and little ones (who have all been taught to read) to search their Bibles for those passages of scripture which mention the trees, and flowers, and grass; and every evening we looked over the precious book of God to see what promises were attached to these things, what similitudes were conveyed, and what we could learn from them.

When the day came, with each our Bibles folded down against these passages, I hired a little chaise, and drove them into a retired part of Essex; where I asked a child, bred in those parts, to walk with us, and tell us the names of the birds and flowers which principally attracted the children's notice. The first we saw was a knot of lilies; which my eldest boy eagerly examined, and said, " Our Lord has commanded us to examine the lilies how they grow." Oh, sir, what a fund of delight this one flower afforded the lively imaginations of my young ones! and to me and my wife, as we looked at each other, and observed their innocent expressions, enlivened by the pure air, and under the broad expanse of heaven, who can tell what we felt, when, turning to St. Luke's Gospel, we pursued the passage, and read the gracious assurance that Solomon, in all his glory, was not arrayed like one of these! and that precious promise to clothe us, also, sealed, as it were, by the virgin whiteness and beauty of the flower! I will not detain you by all we saw to corroborate the truth of God's book, during this first day's pleasure; but only remark, that our succeeding holidays have all been conducted upon the same plan. So much indeed was I delighted with the view of nature, prepared by the precious truths of the gospel in my mind, that I promised to devote four days in every year (God willing) to the same pursuit; and now, as we go in the various seasons of the year, we have learned the seed-time and harvest; understand how faithfully the promise made to Noah is fulfilled; and how the grass and the corn, as well as the wind and the storm, fulfil his word.

My children read the word of God with more awakened attention, as it becomes the source of their pleasure; and I often bless God that we were born in the midst of a city, that the images we find in the fields lose none of their importance from being common, for we are careful always to be prepared from the word of God for the objects we seek after; and my children naturally look for the sheep and the birds with some sacred allusion.

Forgive my fondness, sir, whilst I tell you, when, in the scarcity of bread, my repining heart spoke its fears, how it was reproved and relieved by a little girl, who, with the ingenuousness of youth, called upon me to remember how the young ravens, such as we found in the wood, were fed by God when they cried to him; and how, the next holiday, we saw them bigger, and able to fly, and leave their parents' nest! Now, indeed, they mark their hymns whenever they mention roses and lilies, or woods and streams; and ask, whether they may not look for such when they take their Bibles in the country with them next time.

Another pleasure which I derive is, that I understand our minister better, and feel great delight as I associate with his lively descriptions those days of recreation which pointed out to my view the works of creation; and I hope I do not cease to bless God for permitting us sinners to see the works of his hands, so much more curious, wonderful, and complicated than the works of man, although we execute them with labour; and, at last, are obliged to confess them to be imperfect: but I shall trespass too much; and am, sir, your constant reader.

THOMAS LOVEGOOD.

[*From the Christian Observer.*]

TO THE EDITOR.

ALLOW me to propose the following subject for discussion in some of your future numbers:

Is it proper that a woman should mark her christian principles by any, and by what particularity in her dress? Is all ornament, or is only a profusion of it forbidden by the gospel? in what measure is it right to endeavour to be fashionable in the article of apparel? And ought any degree of economy which is much more than common to be observed in this respect?

Any of your correspondents who shall offer some familiar remarks on this not unimportant topic, will much oblige, sir, your very obedient humble servant,

THE FATHER OF A LARGE FAMILY.

THE IRRELIGIOUS GENTLEMAN!

[*From the Evangelical Magazine.*]

——"IF he can think it possible to be a true gentleman without any sense of true honour or religion; or if he dares call him religious, and thinks him desirous of heaven, who (though

his whole life be little enough to prepare for it) yet grudges to spend one minute of his time to gain it: if he have the charity to account him pious, who suffers his soul to starve for want of spiritual food, and yet can feast and pamper upon his lusts every hour: if he can have a true sense of honour, who can fancy himself happy in Satan's service, and oftener upon his knees to him, than to his God; who makes his soul the very drudge of his body, and his carnal appetite the mistress of his life, and every one of his members the slave of some lust or other: if that man can rationally be thought to set a just estimate upon an honest reputation, who had rather be dabbling in the dirt and wallowing in the mire of sin, than walk in the pleasant paths of holiness, and in the highway to heaven: if to behold God's own peculiar servants and ambassadors lie starving in the streets for want of some few morsels of that bread which they grudge not, by whole loaves, to throw to their dogs: if to sit still all the day idle, and laugh at those who are working in the vineyard: if such be the infallible characters whereby we may know a gentleman, then, indeed, I must of necessity confess, we have yet *more* than *enough* such gentlemen in this poor England."

ANECDOTES.

A NOTORIOUS swearer, who was a sawyer, being employed in cutting coffin boards, and finding one of the pieces of timber out of which they are cut, harder than usual, said to his companion, "This is a d—d hard piece; it will make somebody a d—d good coffin." He had no sooner uttered these words, than he fell backward, and expired immediately. It is remarkable that his own coffin was made from that very piece of wood of which he had been speaking.

Serious matters, like death, should never be spoken of in a light and jocose, much less in a profane manner.

A scoffing infidel once accosted a poor but pious woman, by saying, "So, I find you are one of those fools who believe the Bible!" "Yes," said she, "and with good reason, while so many infidels exist, to prove the truth of its testimony, that, *in every age, there will be a generation of fools, like you, to blaspheme it.*"

Should there appear to be a degree of tartness in the above reply, the reader will remember that Solomon hath said, it is sometimes necessary to *answer a fool according to his folly.*

RELIGIOUS INTELLIGENCE.

Report of the Directors to the twelfth general Meeting of the London Missionary Society. Concluded from page 448.

CEYLON.

THE directors now proceed to give an account of the mission to the island of Ceylon, committed to the superintendance of their much valued brother the Rev. Mr. Vos, assisted by Mr. Ehrhardt, and Mr. and Mrs. Palm. They must also include some notice of Mr. William Read, who accompanied them from the Cape of Good Hope, with the approbation of Mr. Vos, and though not yet taken into full connexion with the society, as one of its authorised missionaries, will, they hope, conduct himself so satisfactorily as to induce them in due time to recognise his relation to them. It has been already intimated, that Mr. and Mrs. Vos, and Mr. Ehrhardt proceeded to Tranquebar in the same ship with the brethren Ringletaube, Cran, and Desgranges: from this place, Mr. Vos made an excursion to Negapatnam, where he preached six times both in English and in Dutch to about a hundred people, and administered the Lord's supper to Malabar, Portuguese, and Dutch christians. He felt great pity for these people, some of whom requested him with tears to remain among them. Soon after his return, the providence of God called him to a painful act of submission to his holy and sovereign appointments, by the decease of Mrs. Vos, who died in the faith and hope of the gospel, in the hospitable house of a friend at Tranquebar. On the 23d Jan. they sailed for Ceylon, and reached Manaar on the 25th, where Mr. Vos preached in a building formerly used for divine worship, to about fifty people. At this place there are about a hundred protestants without either minister or schoolmaster, and many thousand worshippers of Buddah. On the 4th of February, they came to anchor before Columbo, and immediately waited on the honourable and Rev. Mr. Twistleton, who rejoiced at their arrival, and introduced them directly to his excellency the hon. Frederick North, the governor of the island, to whom they delivered the letters of introduction in their behalf, with which the secretary of state had kindly furnished them; and also that from the directors of this society. In this interview Mr. Vos, very properly, presented the instructions under which he was to act, to his excellency, who was pleased to express his approbation of them, and requested to take a copy thereof. The Directors have lately received a letter, which the honourable governor has done them the honour to write, addressed to their treasurer and secretary, the recital of which cannot fail to afford sincere satisfaction to the society, and to be considered as one of the most interesting parts of this report. It is as follows;

"*Gentlemen*,

"I have received your letter of the 10th Feb. 1804, from the hands of the Rev. Mr. Vos, who arrived here about two months ago, accompanied by Messrs. Ehrhardt and Read. As I had been long seriously afflicted at the gross ignorance of our holy religion, which prevails among the numerous inhabitants of this island, who profess themselves christians, I was sincerely rejoiced at the arrival of those experienced and worthy men, from whose endeavours I expect the greatest advantage. The ordination of Mr. Vos, as a presbyterian minister, has enabled me to place him at Galle, and to give him a legal pastoral authority over the extensive district dependent on that settlement. The inhabitants of the town have already expressed themselves in an address to me as highly grateful for his pious and intelligent care of their spiritual welfare. The two younger gentlemen, his companions, are likewise employed under his direction; Mr. Ehrhardt at Matura, and Mr. Read at Galle, and as they are occupied in acquiring a knowledge of the Cingalese language, I trust they will exercise their duties in a very profitable manner. I beg leave to assure you, gentlemen, that I will not fail to promote as far as I am able, the good intentions of the society, and that I remain, with high esteem, gentlemen, your most obedient humble servant,

(Signed) FREDERICK NORTH."

The society will receive this communication with much satisfaction, and consider it as an intimation of the favourable designs of providence towards this distant settlement, that he has been pleased to place over it a governor, whose enlightened mind discerns so justly the beneficial influence of our holy religion, and prompts him to extend his powerful, and fostering influence, in favour of those who have devoted themselves to its interests. They will also feel suitable gratitude to the honourable and Rev. Mr. Twistleton, for the christian affection, and liberal countenance which he manifests towards our brethren, and which is of so much importance both to their comfort and success.

Not long after these brethren arrived, they were joined by the brother and sister Palm, who were received with equal kindness, and have been appointed to reside at Jaffnapatam. The liberality of government provides in part for the support of each of these missionaries, by which the funds of the society will be relieved. They are actively engaged at these various stations in acquiring the Cingalese language; in preaching to those who understand the Dutch, and in instructing their children. The importance of their labours may be inferred from the following extract from Mr. Vos's letter. "The state of the church in this island is expressed in this one word *miserable*. One hundred thousand of those who are called christians, because they are baptized, need not go back to heathenism, for they never have been any thing but worshippers of Buddah. O Lord have mercy on the poor inhabitants of this populous island! You may freely send to me two or three additional missionaries by the first opportunity, and I shall thank you very much for those who have been two full years under the Rev. Mr. Bogue's instruction."

The directors cannot entirely quit the subject of these missionary measures on the continent of India, and in the island of Ceylon, without expressing the gratitude which is due to the providence of God, for the many auspicious circumstances which have attended them, and which they humbly accept as the proof of his gracious approbation, and the pledges of his future blessing. They contemplate with mingled solemnity and satisfaction, those wise and holy appointments, by which fifty millions of heathens have been brought into a direct relation with this christian country; and considering that the universal spread of the kingdom of Christ, is the ultimate end of the divine counsels in the government of the world, and that the operations of his providence bear an immediate or remote relation to that event, it appears to them highly probable, that the chief reason on account of which these extensive acquisitions of heathen territory are permitted to be made, by a nation possessing the pure principles of christianity, is for the introduction of the gospel dispensation into them. On this ground it becomes the especial duty of missionary institutions to follow these footsteps of divine providence; and on the foundation of the British government, to endeavour to superinduce the inestimable privileges of the redeemer's kingdom. These are treasures too high and sacred to receive their destination from the plan and determination of man. They are the chief blessings which belong to the administration of our exalted Lord; and it is by attending to the great acts of his providence among the nations of the earth, that we receive the safest and most valuable intimations for the prosecution of missionary objects.

CHINA.

In their last report, the directors announced their intention of sending three or four missionaries to the Prince of Wales' island, as a measure preparatory to a mission to some part of the Chinese empire, if the providence of God should hereafter open their way thither. They stated also, their desire to connect with this great object some collateral ones, especially the circulation of religious tracts, and probably a mission to some of the Malay nations. For these purposes, two of their accepted missionaries have been selected, and for some time past have been employed in the study of the language, in which they have till lately been assisted by a native of China, now in London; and as it also appears, that an acquaintance with some branches of the mathematics, and with the medical art, is likely to facilitate their introduction and settlement in that country, they are engaged in these pursuits; and the society are under great obligations to some respectable gentlemen for the advantages which they enjoy in relation to these studies. Well satisfied as the directors have reason to be with the devotedness, application, and acquisitions of these brethren, yet from the respect which the Chinese nation is known to attach to age, and the contempt which they express for youth, it has appeared to them very desirable that an elder christian should accompany this mission. Feeling its transcendant importance, their attention has been naturally directed towards their highly respected and experienced missionary, the Rev. Dr. Vanderkemp. They have conceived it to be probable that the ample supply which has been sent to Africa, may render it desirable that he should remove to some new station.

This subject they have therefore recommended to his consideration, and requested him to determine thereon according to his own views of the divine will respecting him. Towards the end of the present year it is probable that those who are to proceed from England, will embark for Prince of Wales' Island, where

there is a considerable number of Chinese, and where it is expected that they will find an opportunity of attaining a competent knowledge of the Chinese language, after which it is intended that they shall translate the holy scriptures into it.

The directors have contemplated this as a measure of peculiar importance, and connected with the highest interests of a third part of the human race. They think therefore, that an erroneous or imperfect translation, which might discourage the attempt to produce a more correct one, would be attended with pernicious consequences. It has appeared to them, that in order to accomplish this work in a satisfactory manner, the translators should be well acquainted with the Hebrew and Greek tongues, in which the holy scriptures were principally written; as also with that of the Chinese into which they are to be translated; and lastly, that they should have a judicious and comprehensive view of those great and leading principles, which evangelical christians have generally considered to be derived from the word of God. These are the qualifications which the directors were desirous of combining in the execution of this great work. It has however recently been ascertained, that a version of the scriptures into the Chinese language is now commenced under the patronage of the college of Fort William in Bengal, by means of a native of China, who is a professor of the Chinese language, assisted by a Chinese Moonshee. He is an Armenian christian, and translates from the Armenian bible. Should this be accomplished with fidelity and accuracy, it will of course render another translation superfluous, and the directors will unite with the whole christian world, in a tribute of gratitude to the conductors of that institution for rendering so eminent a service to the cause of Christ. At all events, they are entitled to great commendation for employing the best instruments within their reach in so important a work.

As the Chinese professor is not acquainted with the Hebrew or Greek languages, and may not perhaps have those just views of the evangelical doctrines which to the directors appear so desirable; and as those who patronize the work, it is presumed, are unacquainted with the Chinese tongue, and are therefore incompetent to judge of the fidelity and accuracy of the translation, it must remain for the present doubtful, whether this work will supersede the necessity of another, to be undertaken with superior advantages, and executed in a nearer conformity to the genius and spirit of the inspired writings. The brethren will rejoice in being able to assist in any degree in so interesting an object, and they will act agreeably to what may hereafter appear to be their duty, when they are more fully acquainted with this subject: In the mean time it is a very satisfactory circumstance, that in the college of Fort William, the means of receiving regular instruction in the Chinese language are to be found, of which our missionaries will be able to avail themselves, should they be disappointed in this respect at Prince of Wales's island.

MISSION TO THE JEWS.

Having stated the transactions of the society in relation to the heathen world, the directors now proceed to give an account of the humble attempt which they have made to introduce the christian ministry among the Jews. This is a measure which was referred to in the last report, and at that time the directors expressed their earnest hope that its prosperity and success might lie with great weight on the hearts of christians. In the month of July last, the Rev. Mr. Frey, who had been three years in the missionary seminary at Gosport, opened his course of lectures to the posterity of Abraham at Jewry street chapel; the Rev. Mr. Ball and congregation having very kindly accommodated the society therewith. These lectures he proposed should consist principally of a statement of christian doctrine; an explanation of the types and ceremonies of the Jewish dispensation; and an exposition of select portions of scripture; and to this plan he has generally adhered: it has also been his custom on these occasions, to read a part of the Old Testament in the Hebrew language, and then pronounce the translation of it in English, sentence by sentence, accompanying the whole with suitable remarks. These lectures have been well attended, and particularly by christians. For a few weeks after their commencement, a considerable number of the house of Israel were present. This number afterwards decreased, as might have been expected, from various causes. Some of them had not courage enough to stand against the insults, mocking, and imprecations, to which they were exposed from their brethren who crowded the street; and many were prevented from attending by their superiors and relations. Notwithstanding these discouragements, some few have been always perceived listening to the word of truth, whilst no

doubt, others came privately, desirous, like Nicodemus, to avoid public notice.

Besides these lectures, Mr. Frey has been frequently engaged in preaching, both on the Lord's day, and in the week, to large and attentive auditories in various places of worship; and on these occasions also some of his brethren have usually attended. He holds every Friday evening in his own apartment, a meeting of prayer for the conversion of the Jews, which has been attended with the presence and blessing of the God of Abraham.

Although his ministry was more immediately directed to his own nation, yet, through the sovereign blessing of God, it has apparently been useful to others. There is ground to believe that several sinners from among the Gentiles have been converted, and others established in the truth as it is in Jesus, who were before wavering, and on the borders of infidelity; whilst true believers in Christ have been edified and strengthened in the faith and hope of the gospel. It has been attended also with a beneficial effect on some of the children of Israel: it is ascertained that it has excited a spirit of inquiry among them, and produced in many, a doubt, whether Jesus may not really be the Messiah promised to their fathers. Several are become inquirers after the truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ the Lord.

These circumstances the directors consider as intimations of the divine approbation, and are encouraged thereby to proceed in this work. Many and great are the difficulties which oppose its success, and they feel their need of the assistance of divine wisdom at every step. It is their design to employ every suitable means within their reach to attract the attention, and promote the instruction of this people; and judging that it may be of great use to the Jews, not only in this kingdom, but on the continent also, that a series of essays should be circulated among them, tending to establish the authority and excellency of the christian dispensation as the consummation and perfection of the Jewish, they have unanimously requested the performance of this great service from the Rev. Greville Ewing, of Glasgow, and have the pleasure to announce that he has kindly consented to undertake it. Whenever the spirit of prayer shall be poured out on the christian church in behalf of the Jews, in a much more eminent degree than it has hitherto been, the directors will hail it as a happy signal that the day of grace is beginning to dawn on this people, and that any success which may already have attended the ministry of Mr. Frey, will prove to be like the first drops which bring on the abundant shower: they would have now urged, especially upon the ministers of of the gospel who are present at this anniversary, this great and important duty, had they not the opportunity, which they embrace with far greater pleasure, of referring them to the public address which will shortly be delivered on this subject, by one of their highly respected brethren.

The directors have now presented to the society a general statement of its concerns. The benevolent heart will contemplate with gratitude and satisfaction, that by the blessing of God in its humble exertions, the dark and awful aspect of the heathen world has been already in some small degree brightened: here and there a few missionary stations are established, from which the waters of life are beginning to flow for the healing of the nations; but their salutary streams have as yet reached a very little way. Waste places, vast and immeasurable, surround them, in which the seed of the gospel has never yet been sown, nor have they been penetrated by the fertilizing beams of the sun of righteousness. Alas, how little has been done for the advancement of our Redeemer's kingdom, and how immense the empire over which his great adversary still holds an undisturbed possession!

Regretting the languor of their zeal, and the feebleness of their past exertions, and relying on superior influences, the directors will now look to the means by which they hope to be enabled to carry on this spiritual warfare with more energy and effect into the dominions of the enemy.

It affords them much satisfaction to state, that an increasing disposition to engage in the labours of a missionary, has been manifested since the last anniversary, which they consider as an intimation of the gracious designs of God to render this institution more extensively useful. In the seminary at Gosport there are now fourteen students, some of whom are likely to strengthen the stations already formed, some will be qualified to preach the gospel in the French language, and some among those nations on the continent in which its light has been obscured for ages; and there are besides some within their reach, who appear likely to be suitable for extending the work of God among the Jews. There seems

therefore a coincidence in the qualifications of these young men, with the occurrences of providence, and the aspect of the world, as it respects both the heathen, the Jews, and the nations of Europe where the pure gospel is buried under the corruptions of antichrist, or rejected through the prevalence of infidelity. Each of these is a legitimate object of this society, to which by the blessing of God the directors will feel it their duty to attend, to the utmost extent of the means which may be committed to them, and in the proportions which correspond with their respective importance, and with the constitution of the society.

They rely on the piety and zeal of the religious public for the production of the funds which may be adequate to the enlarged scale of their operation; and they do this with confidence, because the object in view is above all others dear to every christian heart. It is the advancement of the kingdom, and the manifestation of the glory of their lord and redeemer, on the theatre of this world, in which he was crucified. The accomplishment of this object is secured in the purposes and promises of God, and he has been pleased to sanction the endeavours of his servants to promote it in an eminent degree and in various ways. He has rebuked our unbelief by demonstrating that, in proportion to the sincere and well directed endeavours of his people, obstructions have been removed, and facilities increased. The peculiar character of the divine dispensations in the present day—the important changes under which a great portion of the world is passing—the rapidity with which the plans of providence appear to be advancing to a crisis; should all inspire the hearts of christians with new energy, to improve the occasions as they are continually arising, and on the ruins of the kingdom of antichrist, as well as in heathen countries, to hasten to lay the foundations of christian temples.

Whilst the powers that are in Heaven are shaken, and the foundations of the earth are out of course, may HE *who is head over all things to the church, establish and perpetuate this institution, and condescend to use it as an humble link in that vast chain of providential events, by which the great ends of his wisdom and holiness shall be effected, all enemies be put under his feet, and the kingdoms of this world become the kingdoms of our* LORD *and of his* CHRIST.

London, 15th May, 1806.

From the "Periodical Accounts of the Baptist Missionary Society."

Proceedings of the Committee.

IN August, 1805, Captain Wickes being in London, the committee sent by him to the care of Robert Ralston, esq. Philadelphia, a thousand guineas, to be remitted from thence in dollars to the brethren in India. On the captain's arrival in America, he not only transacted the business with Mr. Ralston, but endeavoured by public advertisements to promote a collection among the churches in that country, in order to augment the sum. This object was liberally taken up by many of the ministers in the United States, and collections were made in their congregations. We do not yet know the exact amount of them; but whatever it may be, the generous conduct of our venerable friend, and of his countrymen, deserves our warmest acknowledgments.*

In November last, the secretary received a letter from Mr. Ralston informing him that the dollars would be sent to India in the spring; that captain Wickes would shortly sail in a vessel of his for Holland; after which he would touch at England, in his way to Bengal, and that if we had any persons or goods to send by him, he would take them free of charge to the society as to passage or freightage. The society having two young men on probation, Mr. Chater, and Mr. Robinson, the committee thought it right to avail themselves of so favourable an opportunity of sending them out. Mr. *Chater* is a member of the baptist church at Middleton-Cheney, and of late a student at Bristol academy. He has for some time had his heart set upon this work. Mr. *Robinson* is a member of the baptist church at Olney, and was for some time under the tuition of Mr. Sutcliff, but of late has been at Bristol at the expense of the society.

On Saturday, March 8, Capt. Wickes, arrived in the Thames, in the ship Ben-

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* The amount collected, principally in Philadelphia, and remitted by Mr. Ralston, was near 5000 dolls. Since this remittance was made Mr. Ralston has received a letter from the Rev. J. Eckley of Boston, (which we cannot insert for the want of room) stating that further and very liberal encouragement has been received for this object in Boston. Two thousand dollars are actually received, and it is stated as altogether probable that another 2000 will be contributed. Among the contributors we notice the very uncommon liberality of Mr. Salesbury and Mr. Phillips. The first gave 200 dollars, the latter 500 dollars. Many will admire these examples of liberality, but how many will follow them?

jamin Franklin. On Wednesday, the 12th, a public meeting was held at Mr. Hinton's place of worship at Oxford, for the solemn designation of our young friends to the work.

At this meeting it was unanimously resolved,

1. That the thanks of the society be presented to Robert Ralston, of Philadelphia, esq. for his friendly attention to its interests, especially for his generous offer in the present instance, of taking out the missionaries & goods free of expense.

2. That the thanks of the society be presented also to Capt. Wickes, for his kind and numerous services in promoting its designs.

Extract from a letter from the Rev. A. Fuller, to a gentleman in this city.

Kettering, 3d of June, 1806.

DEAR SIR,

I this day received your kind favour of April 26. What can I say, my dear sir, respecting the very liberal and brotherly exertions of yourself and friends on your side the Atlantic? To express our grateful acknowledgements seems too little; yet what more can I add, save that like David and the elders of Israel, I rejoice with you and bless the Lord that you have offered willingly, and with a perfect heart. I trust what has been so offered is acceptable to God as well as to your brethren in Europe and Asia, and will turn to your account, and that of all those dear christian ministers and people who have helped forward the good work.

What happiness does christianity produce; and what a tendency is there in every christian duty to unite the friends of Jesus! We should not have known nor loved one another as we do, but for these exertions for his name. Our last intelligence from India comes down as late as October 20, 1805, and you will find it in print, in No. xv. p. 113—123. The Lord is more and more opening the hearts of his people in Britain to contribute. We make an annual collection in London. I have several times made it, but never till this spring collected above 400 pounds. This time the collection amounted to upwards of 800 pounds. Of all the nations upon earth, I think it is the great duty of Britain and North America to disseminate the gospel. We have more commerce with mankind, more gospel knowledge, more liberty, and more wealth, than perhaps any other nations; and while we are thus employed, or rather while there is amongst us a body of christians thus employed, I have little or no apprehension of our falling a prey to the destroyer.

In the tract which good Mr. Carey published prior to his engaging in the mission, I remember he introduces Isaiah lx. 9. in proof that navigation and commerce should become subservient to religion. Truly we have seen the accomplishment of this already in a measure.

I know not in what way to express the gratitude of the Baptist missionary society, to the numerous friends who have assisted it in America. The Lord reward them, and think upon them for good!

Capt. Wickes was well and very happy in seeing his old friends in London, as we were in seeing him. We have got a good portrait of him. He took out besides our four young people, a young woman from the London missionary society, who is gone to be a companion to a Mr. Lovelas, one of their missionaries in the east. Grace and peace be with you my dear sir, and with your obliged and affectionate friend.

ANDREW FULLER.

Letter from the Rev. Gideon Blackburn.

Maryville, June 9th, 1806.

REV. SIR,

A FEW days ago I visited my last establishment in the Cherokee nation. The institution promises fair for usefulness. It is now under the patronage of a very respectable man of the half-breed who is much interested in its success, and will use every possible exertion for its advantage. The small-pox has taken its course through the most of the scholars: twenty-seven are returned, and I apprehend the school will shortly amount to eighty-five. The plan of boarding is a little different from the other school. The whole of the children are placed in the family of this half-breed, and two Indian families in the neighbourhood of the school, and quite convenient. They have not the advantage of table ceremony, but are conducted religiously in school.

Inclosed is a statement of the progress of the children as taken from the master's day book.* Some very serious impressions are making on the half-breed and his family, some full blooded Indians and a negro or two in the neighbourhood. All these are important, especially in the place they live. In the time of a discourse I delivered in the school house, while pointing out the checks of conscience, and the miseries attendant on a sinful course, the half-breed became so affected that he was obliged to withdraw a few minutes to refrain his tears sufficiently to be in company. As soon as the

* See the Fac simile.

FAC SIMILE OF A CHEROKEE BOY'S WRITING, AGED 10.

N°B. Reader I do herewith beg leave for to ask your
prayers for me a little Cherokee boy about ten years of age
that God may bring me to heaven for until that I went to school
(to M.r Blackburns) I knew nothing about heaven

George Fields

ENGRAV'D FOR W.P.FARRAND.

discourse was ended, he carefully interpreted to the Indians the leading ideas of the whole sermon. (He has a remarkably tenacious memory.) You will be able to form an idea of the state of his mind by the following circumstance.

A few days before I visited the school, a half-breed by the name of *Vann*, had killed a relation, I think a cousin, of this man, who of course was called to sit in council on the case, as it is a law among Indians for the nearest of kin to be the avenger of blood, and it was thought he would have been obliged to have taken the satisfaction.

During my conversation with him I remarked on the existence of an overruling providence, that we were constantly under its immediate notice and subject to its control. Said he, "I am now clearly convinced of this, for two or three minutes before I left the council, it was uncertain whether I should not have been obliged to do an act, which, according to my present convictions, might have caused me future uneasiness, but it was otherwise decided; and, on my return, meeting you at my house, with the various circumstances which have taken place, all put together, convince me that there is a God, and that he overrules our affairs; and, from this peculiar case, I am more strongly convinced of it, than I have ever been in all my life." All this was said with such fixed attention and solemnity as marked the feelings of a mind deeply penetrated by the truth.

Just after the close of divine service (as observed above) a principal man, a full blooded Indian, named *Cheuhequa*, under a conviction of duty, requested to be regularly married. Through the interpreter, I explained the nature and obligation of the rite, and solemnized it in a plain and expressive way: perhaps few cases of the kind have occurred in America where there were greater marks of solemnity than on this occasion.

I have evidence to believe that this was the first marriage of a full blooded native which has ever been celebrated in this nation. Some others are seriously reflecting on the subject.

Should marriage become general, it would have a good tendency to reform the savage habits and customs of the tribe, as well as to increase and establish their families, and very much promote chastity and virtue.

The small pox has been pretty fatal, but the introduction of vaccination has stopped its career so far as it has been practised. Oh, that the *divine* Redeemer would make his precious blood as effectual to the checking of moral disorder in our guilty world.

With the highest esteem, I am, dear sir, your's in the gospel of God's dear Son.

GIDEON BLACKBURN.

Rev. Ashbel Green, D. D.

Extract of a letter from the county of Oneida in the state of New-York, dated Sept. 10th 1806.

On the 4th inst. the presbytery of Oneida ordained Mr. GEORGE HALL of East-Haddam, Connecticut, to the work of the gospel ministry, and installed him in the pastoral charge of the congregation of Cherry-Valley. The Rev. James Southworth, of Bridgewater, made the introductory prayer, and gave the right hand of fellowship; the Rev. Samuel F. Snowden, of New-Hartford, delivered the sermon; the Rev. James Carnahan of Whitesborough, made the ordaining prayer; the Rev. Joshua Knight, of Sherburne presided, and gave the charges to the minister and to the people; and the Rev. Andrew Oliver, late of Pelham, in Massachusetts, made the concluding prayer.

It was observed by several persons present, that the transaction was one of the most impressive and affecting which they had ever witnessed: the circumstances which contributed to render it such deserve notice. This congregation, tho' one of the oldest west of Albany, had enjoyed, but in a partial degree, the labours of a minister of the gospel, and had been for some time destitute: many unpromising circumstances had discouraged, and almost destroyed the hopes of the friends of religion in it. The prospect of having the gospel speedily and permanently established among them became daily more gloomy. The hand of Providence seemed evidently to direct Mr. Hall to this place, and in a surprising manner to concentre and increase the strength of the congregation, and happily to unite them in him. The recollection of these particulars, with the sufferings endured by this settlement in its infant state, during the war, which were seasonably brought into view in the course of the exercises of the day, produced strong and tender emotions. This was fully manifested, when the members of the congregation came forward, after the exercises were concluded, to give their minister the right hand in token of fellowship and affection. Aged men, the fathers of the settlement, whose hair was gray with years, and in whose remembrance were revived afresh, the difficul-

ties, sufferings, and toils, which they had undergone, but on whose minds an era of union, peace, and prosperity appeared now to dawn, were unable to contain the feelings with which their hearts were full. This scene drew tears from the eyes of the spectators, as well as from those of both the ministers and people: even the most collected could scarcely refrain.

This ordination is the fourth which has occurred within the space of four months, in the presbyterian and congregational churches in this part of the country. In June, the Rev. Mr. Clark was ordained and installed in the town of Milton, a few months previous to which the Rev. Mr. Shadwick was installed in another congregation in the same town. In July the Rev. Mr. Rich was ordained and installed at Sangersfield. In August the Rev. Mr. Adams was ordained and installed in a congregation in Sherburne.

It is a subject of pleasing contemplation, and cause of lively gratitude to God, that congregations are now formed, and supplied with pastors, in places which but a few years since were a wilderness.

The ordinations above mentioned are confined to churches which from their agreement in doctrine and conformity in worship, and spirit of discipline, may be considered as forming one denomination. Baptist churches likewise increase in numbers; and an episcopal church which has a settled pastor, was consecrated on the 7th inst. at Utica.

On Tuesday the 23d of September last, the presbytery of Oneida ordained Mr. William Neill, a licenciate late of the presbytery of New Brunswick, to the work of the gospel ministry, and installed him pastor of the congregation of Cooperstown. The exercises were performed in the following order, and by the following persons: The Rev. Andrew Oliver made the introductory prayer; the Rev. James Carnahan delivered the sermon, from Luke ii. 34; the Rev. Joshua Knight presided and made the ordaining prayer; the Rev. George Hall gave the right-hand of fellowship; and the Rev. Samuel F. Snowden delivered the charges to the minister and people, and made the concluding prayer.

POETRY.

The following occasional hymn is extracted from a small volume of Poems by Mr. James Montgomery, a work recently published in London. Of Mr. Montgomery's life and present situation very little appears to be known. The English critics have spoken in very high terms of his talents as a poet. They also remark that "if he is fascinated by the graces of poetry he is also fortified by the consolations of christianity."

RELIGION.

AN OCCASIONAL HYMN.

Through shades and solitudes profound,
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray:

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night!

Thus mortals, blind and weak, below
Pursue the phantom, bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
RELIGION's yoke is soft and light,
And all her paths are paths of peace.

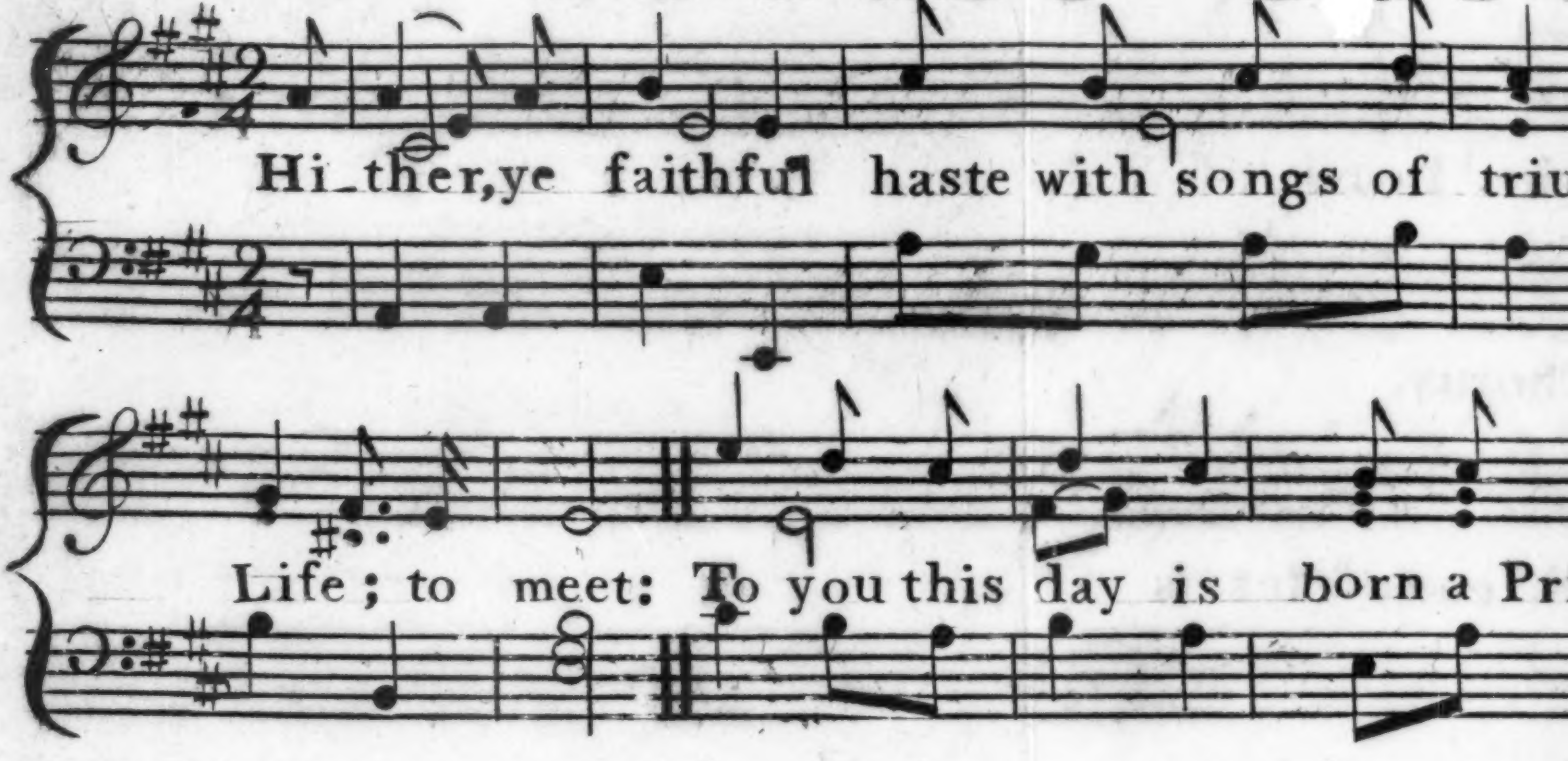
Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

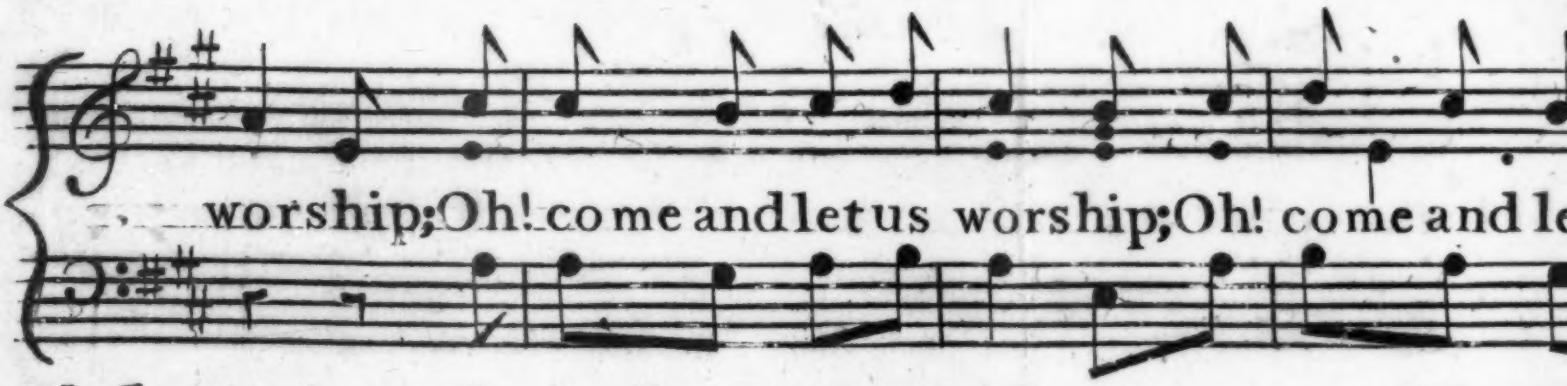
Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of paradise restor'd;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptis'd with the renewing fire,
May we the crown of glory gain:
Rise when the host of heaven expire,
And reign with God, for ever reign.

A D E S T E F I D





Oh Jesus! for such wond'rous condescension,
Our praise and rev'rence are an offring meet.
Now is the word made flesh and dwells among us.
O come &c.

Shout h
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Oh! con

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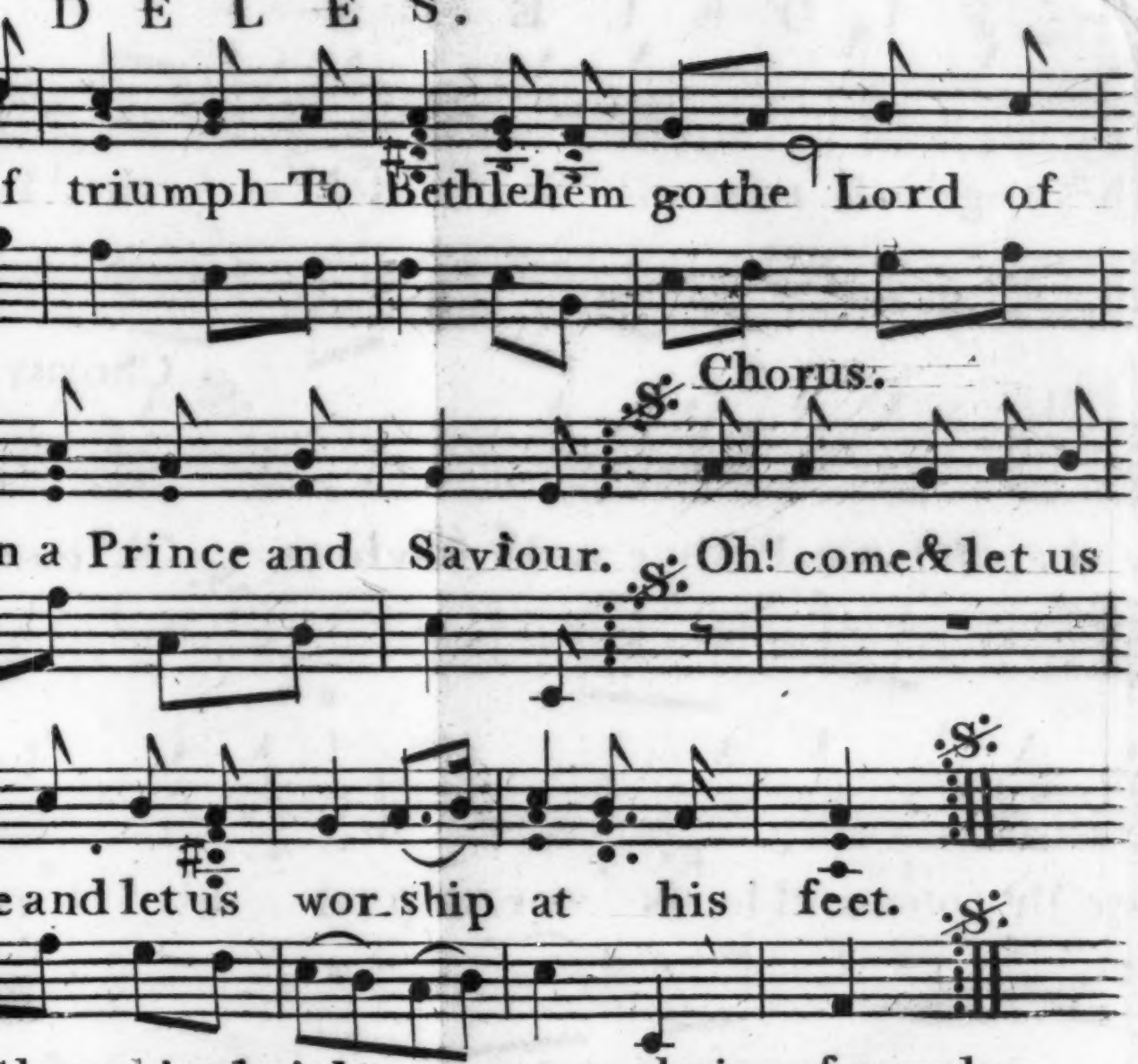

Shout his almighty name ye choirs of angels;
Let the celestial courts his praise repeat:
Unto our God be glory in the highest.
Oh! come &c.

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J. Aitken. Sculpt.